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What Contribution Are the Departments and Schools of Education in Southern Baptist Colleges Making to the Teaching Profession?

By Doak S. Campbell, Division of Surveys and Field Studies
George Peabody College.

This report is based upon a study of a number of aspects of teacher training in Southern Baptist schools. The study includes 12 junior colleges and 23 senior colleges, or a total of 35 institutions. The data were obtained by means of a questionnaire signed by a responsible official of each institution and from primary sources available through the Association of Colleges and Secondary Schools of the Southern States. A summary of the replies to the questionnaire is given in Table I.

Without exception, the 35 institutions from which reports were received are engaged in teacher training. In many of them it is the chief function. This is reflected in the proportion of the faculty who are teaching in departments of education; the proportion of students enrolled in education courses; the number of graduates who meet certification requirements; and the proportion of graduates who enter the profession of teaching.

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TABLE I.

Summary of Replies to Questionnaire from Southern Baptist Colleges.

	Junior College	Senior College	Total
Number Schools Reporting	12	23	35
Number Teachers in Department of Education	27	60	87
Number Students Enrolled in Education	1,114	5,336	6,450
Total Enrollment in all Depts.	2,857	11,370	14,227
Number Graduates 1931-32	608	1,481	2,089
Number Graduates Meeting Requirements for Certificates	307	822	1,129
Estimated Number with Teaching Positions for 1932-33	157	471	628
Estimated Percentage of Graduates Who Teach	35.6	54.4	48.2
Range of Percentages Reported	4-70	10-95	4-95
Number Who Consider Teacher Training Major Function	5	20	25
Number Who Do Not Consider Teacher Training Major Function	7	3	10

The faculties of the departments or schools of education in Southern Baptist colleges range in size from one to eight full time teachers. In the 12 junior colleges there are 27 teachers of education, or an average of 2¼ for each institution. In the 23 senior colleges there are 60, or an average of 2½ per institution. Except in the departments of English there are more teachers of education than of any other subject. In some schools there are more teachers of education than of English. This indicates that, notwithstanding the fact that most of these institutions aspire chiefly to be liberal colleges, a major activity is teacher training.

This condition is reflected even more forcibly in the proportion of their students who enroll in education courses. These enrollments during the 1931-32 session were 6,450, or 45 per cent of the total enrollment of 14,227 reported for all departments including education. Only 39 per cent of the junior college students were enrolled in education courses, whereas, 47 per cent of these enrolled in senior colleges were in education. The percentage in junior colleges ranges from 17 per cent to 96 per cent, and senior colleges from 10 per cent to 87 per cent. There is no significant difference between the percentages for women's colleges and co-educational colleges.

A further index of the place that teacher training occupies is the number of graduates who comply with state requirements for teachers' certificates. Fifty-three per cent of all 1932 graduates of the 35 institutions included in this study qualified for teachers' certificates in their respective states. Three hundred seven, or 50 per cent of the 608 junior college graduates, and 822, or 55 per cent of the 1,481 graduates of senior colleges qualified for certificates. It is reasonable to suppose that the majority of these graduates expected to teach, at least temporarily, if they could secure teaching positions.

Data were not available to show the number of these graduates who actually secured teaching positions for the next school year. A careful estimate, however, was made by those furnishing the information, the results of which are here summarized. Six hundred twenty-eight, or 56 per cent of the 1,129 graduates who qualified for teachers' certificates have secured teaching positions. Of these, one hundred fifty-seven, or 50 per cent of the junior college graduates, and 471, or 57 per cent of the senior college graduates are included. The difference of percentage between junior college and senior college graduates is probably due to the fact that junior college graduates are much more limited in their possibilities of securing positions. They can compete with the senior college graduates only in the elementary field, and even there they must compete with a supply of four-year graduates probably more than adequate for present

needs. It is significant that, whereas, more than 50 per cent of all 1932 graduates qualified for teachers' certificates, only one-half of these were reported to have secured teaching positions.

As a check against the above information, the officials of the colleges were asked to estimate the percentage of graduates of their institutions who go into teaching from year to year. For the junior colleges the percentages range from 4 per cent to 70 per cent with an average of 35.6 per cent. In the senior college group the range is from 10 per cent to 95 per cent, with an average of 54.4 per cent. There is close agreement between the estimated average from senior colleges and the percentage who actually qualified for teachers' certificates. The difference between the estimated 35.6 per cent of junior college graduates who enter teaching annually, and the 50 per cent of the 1932 graduates who qualified for teachers' certificates is due principally to two factors. Many of the junior college graduates who have planned to teach, not being able to secure teaching positions, have continued their training in senior colleges. Also the marriage rate among these graduates is rather high. In view of the evidence presented, however, we may safely conclude that teacher training is represented in 50 per cent of the output of Southern Baptist colleges.

Most of the executives of Southern Baptist colleges consider teacher training a major function in their institutions. Only three of the senior colleges reported that they do not so consider it. The students enrolled in education in these schools are 10, 20, and 50 per cent of their respective student bodies. On the other hand, seven of the 12 junior colleges do not consider teacher training a major function. And yet, in only one of these are fewer than 20 per cent of the students enrolled in education.

In response to the request for the names of outstanding educational positions held by graduates a long list resulted. Twenty-five different kinds of educational positions were mentioned. No attempt was made to ascertain the number of graduates in

each type of position although some of the reports were quite complete. Table II gives merely the number of schools that mention a given type of position in which one or more graduates have served. This list, no doubt, furnishes a good index to the judgment of those responsible for the reports as to what are the better types of educational service. The large majority, of course, go into teaching positions in elementary and high schools.

It may be in order to present at this time some factors that may condition the service that these departments of education can render. Two recent studies under the direction of the Southern Association furnish significant data.

In a study of 927 beginning teachers in the accredited high schools of the Southern Association in 1930-31, of whom 907 held bachelors degrees, there were only 88 graduates of 23 Southern Baptist colleges. The range was from one to twenty graduates per college represented. Six senior colleges had no graduates in the list. In other words, 9.7 per cent of these beginning teachers were graduates of Southern Baptist schools. This appears to be an unduly low proportion for Southern Baptist colleges. After eliminating graduates from colleges not in the territory of the Southern Association there remained 826 beginning teachers on the list. The graduates from Southern Baptist colleges are less than 11 per cent of this group. (10.6 per cent.) On the other hand, there were 10,209 graduates of accredited Southern colleges who were qualified for high school teaching. Fourteen hundred one, or 13.7 per cent, of these graduated from Baptist colleges. In other words, while Baptists furnished 13.7 per cent of the qualified graduates, they supplied only 10.6 per ent of the beginning teachers.

TABLE II.

Types of Educational Positions Held by Graduates of Baptist Colleges.

Position	Number Schools Mentioning
College Professor	25
College President	16
City Superintendent	15
College Department Head	13
High School Principal	11
College Dean	9
County Superintendent	8
High School Teacher	7
Junior College President	4
Elementary Teacher	3
Expression Teacher	2
State Supervisors	2
Theological Seminary Professor	2
College Research Professor	2
College Registrar	2
College Dean of Women	2
College Assistant Dean	1
College Social Hostess	1
Theological Seminary President	1
State Superintendent	1
Secretary State Teachers Association	1
Music Teacher	1
Librarian	1
Dietician	1
Secretarial Teacher	1

The picture is somewhat more favorable, however, when we consider educational positions involving a somewhat higher degree of leadership. A recent study of the principals of the 1,175 accredited high schools in the Southern Association includes complete data on 922, or 80 per cent, of the accredited schools.

One hundred sixty-two, or 17.4 per cent, of these principals are graduates of Southern Baptist colleges. However, only 17 Baptist colleges (junior and senior) are represented in the list. The range of representation from these schools is from one to 24 per school. It appears, therefore, that, whereas Baptist colleges are furnishing less than their quota of beginning high school teachers in accredited high schools, they are furnishing more than their quota of high school principals in proportion to the number of their graduates.

Data are not yet available to show the contribution that Southern Baptist colleges are making in the field of elementary education. Such studies are under way and should be available within a year or two. Such data as are available, however, indicate that denominational colleges are concentrating upon the training of teachers for high school position, whereas, large numbers of their graduates actually go into elementary teaching because they are unable to secure high school positions. Gradually, but deliberately and persistently, certification regulations are tightening their lines so as to require specific training for specific teaching jobs. The time is rapidly approaching when it will no longer be possible for the person who has trained for a high school position to accept an elementary school position as a last resort. He who runs may read what this implies, not only for Southern Baptist colleges, but for all higher institutions which attempt to train teachers for the public schools.

To summarize briefly:

1. Teacher training is a major activity in practically all Southern Baptist colleges. This is supported by the following evidences:
   a. All have departments of education which are well staffed. The average is two and one-half teachers per institution.
   b. Almost half of their students (45 per cent) are enrolled in the departments of education, the range being from 10 to 96 per cent.

c. Fifty-four per cent of their graduates qualify for state requirements for teachers' certificates.

d. College officials estimate that approximately 50 per cent of their graduates enter teaching.

e. A majority of the officials reporting consider teacher training a major funtion.

2. Outstanding educational positions held by graduates of Southern Baptist colleges make an impressive list which, no doubt, gives courage and inspiration to continue to perform the teacher training function.

3. In the highly over-crowded profession of high school teaching Southern Baptists are not furnishing their proportion of beginning teachers.

4. Southern Baptist colleges are supplying more high school principals in proportion to their graduates than are Southern colleges in general.

5. Data are not available to show the contribution they are making in the field of elementary education.

How Can We Help and Be Helped by the Liberal Arts College Movement?

By W. S. Allen, Vice-President and Dean of Baylor University.

The main objectives of the Liberal Arts College Movement are "to set forth the place of the college of liberal arts in higher education in the United States and to co-operate with approved colleges of liberal arts in securing funds adequate to their needs". The movement was launched with all the zeal and enthusiasm and keen interest of its founder, President A. N. Ward of Western Maryland College. Much publicity has been given the liberal arts college during the more than two years since the Movement was initiated. A quarterly bulletin has been issued, *The Liberal Arts College Bulletin*, setting out the history, financial condition, ideals, and accomplishment of liberal arts colleges in America. A national radio broadcast was given. The speakers included President Hoover, Dr. Ward, Dr. Finley, Dr. Kelly, and Dr. Mann. The Movement has been endorsed by some of the most eminent and influential men and women in America. Certainly the colleges have been brought to the attention of the public in a merited and worthy way. At the same time the colleges are seeing their own shortcomings and are beginning to make investigations and surveys that look to improvement and greater and more effective service.

How can we help the Movement?

First, we can show our interest and our willingness to co-operate in a great cause, and give our support by joining the Movement, if we do not already hold membership.

Second, we can give publicity to the Movement and to specific ideals of the liberal arts college through our college papers and through the local press. Each institution can get a hearing in its own local paper or papers.

Third, we can co-operate with the Executive Secretary, Dr. B. Warren Brown, and President Gage in furnishing information concerning our institutions.

Fourth, we can make self-surveys of our colleges, give the results to the Secretary for publication in the Bulletin, as a means of inspiring or encouraging other colleges. At the same time the surveys will react to the improvement and growth of the institutions studied. This in turn will strengthen the liberal arts college in the public mind and make it an institution of greater service.

Fifth, we can emphasize everywhere the spiritual element in education. That is the great contribution of the Christian college of liberal arts. It must ever be so. Standards of scholarship must be as high as they can be made—and they have been—but in my opinion the very stability of our civilization depends upon a greater emphasis, upon the spiritual in higher education in America. Our leaders must continue to be men and women of character with a philosophy of life founded on God and on the principles of Jesus.

Before answering the second question in my subject—how may we be helped by the Liberal Arts College Movement?—I would ask and answer another in order to make clear the value of co-operating in the Liberal Arts College Movement. What are the ideals of our Christian colleges; what do they give? They give education in an atmosphere saturated with Christianity; education wrapped around and soaked through with the spirit of Christ and taught by scholars who are Christian.

1. They give physical education, yes, fitted to the needs of each boy and girl, to the end that each individual may be sound physically and mentally and able to do well his or her work for humanity and for God.

2. They give education that develops a citizenship conscience. A great educator recently said: "A free man socially minded is the hope of the world". A conscience that emphasizes the fact that we are one family of hundreds of millions of souls, related by press, by commerce, by telegraph, by radio, by

brotherhood; a conscience that emphasizes openminded attitude toward truth wherever found in the classroom, laboratory, athletic field, church or Sunday school room, knowing that all truth comes from God who is truth; a citizenship conscience that will stand and work for social and civic righteousness; a conscience that will demand a rugged honesty in living that cannot be swayed by man or devil and that will cause one to refuse to commit the infidelity of doing less than his best for right and honor and justice and purity every hour of every day; a conscience that will demand intelligent obedience to law and order. Emerson once said "The surest sign of moral decay of any people is their lack of zeal to impartially enforce their laws"; a citizenship conscience that will wipe out crime and shame from our nation; a citizenship conscience that will lift us again to the level of a real civilization—where racketeering, and kidnapping, and murder are unknown and where Christ reigns in the hearts of men.

3. They give education that idealizes the home, our greatest social institution. Home is a place of love and of joy and of prayer. Destroy it and civilization is gone. Someone has said that "the greatest word in the English language is God; the deepest word is soul; the longest word is eternity; the swiftest word is time; the nearest word is now; the darkest word is sin; the meanest word is hypocrisy; the broadest word is truth; the strongest word is right; the tenderest word is love; the dearest word is mother; the sweetest word is home". Our colleges are idealizing the home to make it more beautiful and worthy.

4. They give education for economic-vocational life. Each boy, each girl, is helped to find his or her particular work, prepared for it and given the ideal of hard work as essential to success in life.

5. They give eduation that enriches and makes significant the recreational life. Students are taught to enjoy and appreciate good music, art, literature and the beautiful in life everywhere—the trees, the flowers, the hills, the sunsets, the dawns, the stars. They are taught to love the beautiful—to seek beauty.

"Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snow."

6. They give education founded on the principles of Him who "came that they might have life and that they might have it abundantly"; on the principles of Him "who gave not the spirit of fear but of power and of love and of a sound mind".

These are the ideals on which our very civilization rests and will continue to grow. How can we be helped by the Liberal Arts College Movement? Through the Movement these ideals are being presented anew to the American people. The Movement is emphasizing not only the ideals but the necessity of a liberal education as prerequisite to specialization in any vocation. More than three hundred institutions are members of the Movement. It is an example of co-operative publicity. The Movement may result in more students attending the liberal arts colleges, including our own. It may result in philanthropists seeing the value of our type of education and giving money to further such education. That would be glorious. In any case as we study our own institutions and present their advantages to the public each of our colleges in turn will be helped and what is of immeasurably greater importance civilization will be advanced and the world will be made a better place in which to live.

Do Teachers Trained In Baptist Schools Possess Superior Qualifications?

By W. J. McGlothlin, President Furman University.

As stated, this question is probably broader than the Committee intended. It inquires whether teachers trained in Baptist schools possess superior qualifications for teaching in general, without specifying any type of school. The question which I shall consider would better be stated as follows: Do teachers trained in Baptist schools possess superior qualifications for teaching in Baptist colleges? I shall presume that this was the question in the mind of the Program Committee. It can be applied to the problem of producing teachers by our schools or the problem of securing teachers for our schools.

The possession of superior qualifications by teachers is dependent upon many other factors besides the schools in which the teachers were trained. It would certainly be impossible to group together the teachers trained in Baptist schools and successfully assert that this particular group possessed superior qualifications for teaching. We are Baptists and teachers and school executives, but none of us would have the hardihood to assert that all our teachers trained in Baptist schools possess qualifications superior to those trained in other schools; neither would we claim that we graduate from our institutions men and women with superior qualifications for teaching in general.

Effectiveness in teaching depends upon a variety of qualifications and characteristics such as strong native intellectual and spiritual endowments, thoroughness of training, proper temperament and outlook on life, devotion to the profession of teaching, and a disposition to work hard. It is impossible for any institution to make good teachers out of poor material. If our Baptist schools are to turn out teachers of superior qualifications we must turn in students of superior ability. Our athletic coach used to say in speaking to our alumni: "Any coach can make a good team if he has good material. Therefore send me good material." College executives might well say to their

constituencies: "Send us good students and we will infallibly turn out good teachers." In the judgment of this writer, the possession of superior native ability is the first prerequisite to the making of teachers of superior qualifications. Let us work to enroll high grade students and we can produce high grade teachers. We must first ask ourselves, therefore, Do we have superior students in our colleges?

Moreover, it should be noted that teachers do not function in the abstract or in ideal situations, but in some particular school under concrete conditions. A teacher may fit and succeed in one school and be a misfit in another. The ideals and atmosphere of the school constitute the intellectual and spiritual environment in which the teacher must work and to which he must adjust himself. We have in America a great variety of schools for which teachers are in preparation. There are independent universities, state universities, teachers' colleges under state control, denominational colleges, Baptist colleges, all seeking men and women to man their classrooms. One would hardly dare say that those trained in Baptist schools have superior qualifications for all these varied positions. Special training of teachers is not sufficiently varied to prepare a given teacher for all positions. Most of our Baptist colleges, in fact probably all of them, give some special attention to the preparation of teachers for their work, but this is not necessarily superior to the training given by other schools. The young people so prepared hope to teach in grammar schools, high schools, private fitting schools and academies, denominational academies, colleges, and universities. State Boards of Education require a certain amount of so-called professional training as a qualification for teaching in the grammar schools and state high schools, but the colleges and universities are not hampered by such regulations, and as a rule make no requirements of this kind. What they consider is natural ability and endowments, general cultural attainments, thorough acquaintance with the subject to be taught, and natural aptness in the art of teaching. Of course in many of the universities and other institutions of higher learning little consideration is given to the teaching function, the main emphasis being placed on research and writing. The

professors are rated by the number and value of the books they have produced. But for the purpose of this paper we shall leave to one side the writing and research work and also the question of school administration, confining ourselves entirely to the business of teaching.

Now do Baptist schools give to their graduates such training as to make superior teachers for all these varied positions and many types of schools? Let me say at once that there is nothing in the organization or work of Baptist schools which would prevent them from preparing teachers of ability and effectiveness equal to those trained in other schools. The quality of our students is equal to that of other schools; our faculties may be as able, well-trained, and devoted as can be found in other schools; our curricula are as broad and inclusive; our ideals as high and intelligent as in others. There is, therefore, no reason in the nature of things why the teachers who go out from our Baptist schools should not be as proficient as those that are trained in other institutions. In fact, we ought to see to it that our students who teach are given preparation for their work second to none. The Baptist trained teacher ought to do as good work in grammar school, high school, or university as if trained in other schools.

But I imagine we are interested chiefly in the question as to whether the teachers trained in Baptist schools are better suited than others of equal ability and equal training for positions in our Baptist colleges and schools. The answer to this question will be generally a matter of opinion based upon the experience of each of us in employing teachers and observing their work. It can hardly be answered by quoting statistics or by inquiry through the use of questionnaires. The following observations are drawn from my own experience. I may say at once that in my judgment, other things being equal, teachers trained in Baptist schools do possess superior qualifications for teaching in Baptist colleges. Our colleges and schools form a particular and specialized group. They are more or less closely bound up with the Baptist denomination, which in some manner and in some degree owns, controls, and operates them. The schools are under obligation to consider the ideals and wishes of the Bap-

tist denomination in their educational work. But it is true that other than Baptist trained teachers do often make very satisfactory teachers in our schools. Not infrequently members of other denominations are happy and successful teachers in our schools. Moreover, there is some advantage in having a faculty which possesses some variety in viewpoint, although too great diversity is certain to produce friction and trouble. All things considered, however, I believe that Baptist trained teachers possess superior qualifications for work in our Baptist schools, and for the following reasons:

1. They are familiar with the antecedents of the institution, the ideas and characteristics of the majoriy of its students, and can therefore better adapt themselves to the peculiarities of the Baptist schools. Friction often develops within the faculty, or between the faculty and students, or between the faculty and patrons simply because of the differences in the antecedents of the people involved. People are controlled in their thinking and attitude more by their spiritual and intellectual antecedents than is generally recognized. The Baptist college naturally and properly has a student body pre-eminently Baptist in so far as it is religious and denominational. Its denominational ideals and loyalties are Baptist, its graduates are Baptists, the parents of its students are members of Baptist churches. The previous religious training of the students has been acquired in Baptist churches, their ministers and friends are Baptists. All of these facts constitute the spiritual, social, and intellectual background of the student body. The teacher who has not been trained in a Baptist school may inadvertently and unintentionally offend his students and through them distress the constituency of the school simply because he does not know these things. The pastors of these students are frequently suspicious of the schools, a fact which is aggravated by the presence of unsympathetic teachers. Obviously Baptist trained teachers are better fitted to avoid these dangers.

2. Our Baptist schools were established primarily for the purpose of educating Baptist preachers and all of them have considerable groups of ministerial students. These young men constitute a special and particular group which none of our

institutions can or would ignore. As a rule they come from the country churches and are rather intensely Baptistic in their ideas and devotions. Properly and sympathetically trained they constitute a strong moral and religious force in all our schools. But they are frequently intolerant and must be handled tactfully and sympathetically. It is obvious, therefore, that Baptist trained teachers are in a better position to deal helpfully with the Baptist preachers in our student bodies.

3. The lay leadership in our denomination comes principally from our Baptist colleges and one of the functions of these schools, in my opinion, is the preparation of young people for leadership in our churches and other denominational organizations. We shall fail to render the most important service of which we are capable unless we keep in mind this function of our colleges. Our work as I conceive it is not simply the education of these young people—as the term is ordinarily used—but the preparation of the future leaders of the denomination. The graduates of our schools should be prepared as far as possible not only for the proper performance of their duties as citizens but also of their duties as Christians and members of our churches. We shall not meet either the needs or the wishes of our people unless we effectively carry on this work. Again, it is obvious that Baptist trained teachers are better fitted to perform this part of their duties than teachers trained elsewhere. They should know something of the history and ideals of the denomination; they should love the denomination and understand something of its organization and the manner of its work. These things are not acquired in a day but are the result of years of training. If they work effectively they should be a part of the warp and woof of the intellectual and spiritual life of the teacher. They demand in the teacher a sympathetic understanding of the needs of the future life of the students in their classrooms.

4. Above all else our Baptist schools should be devoutly and sincerely Christian. We live in an age of lowered ideals, a time of spiritual apathy and lukewarmness, a period of moral laxity. The supreme need of the world is genuinely Christian leadership in all of the walks of life, social, political, economic, na-

tional, and international. On one side lies the danger of narrowness and bigotry, on the other the danger of an undue liberalness shading off into cynicism and utter indifference. Much of the anti-Christian sentiment has its citadel in institutions of higher learning. Our Baptist schools at their best seek to unite all students in harmonious co-operation, in good and genuine religious faith. If our schools can turn out teachers of this type they will render a service of immeasurable value to the world of learning as well as to the world of religion. I believe that teachers trained in Baptist schools should have and do have superior qualifications for teaching in Baptist schools.

I know the danger of inbreeding in the selection of a faculty, and this danger may arise from a too strict insistence upon exactly the same type and training in teachers as well as in selecting men from the same institution. Every institution needs new blood in its faculty, the stimulation which comes from variety in personnel; but I also know the danger which arises from too great differences in a faculty, causing disharmony and friction. All the members of the faculty of a Baptist college ought to be men and women who are sincerely and genuinely Christian in faith and life, free from narrowness and bigotry, so sure of the foundations of their religious convictions that they are unafraid to be free in their investigations and tolerant in their attitudes, confident of the wholesomeness and value of truth, convinced of the value and worthiness of organized Christianity as it expresses itself in the churches, independent and yet co-operative with the administration and other members of the faculty, and deeply devoted to the highest interest of their students, taken as they are, good, bad, and poor, as the supreme consideration in the high function of teaching. In seeking this kind of teacher I have been most successful in looking among men trained in Baptist schools. In fact, I have found as a rule the most satisfactory to be Southern men and Baptists, educated in the public schools and Baptist colleges, finishing their training in the great Northern universities. Such men are bred in the social ideals of our section, trained up among the people whom they serve, imbued with religious views in harmony with their constituents. They make our best teachers.

Contributions of General Education to Religious Education.

By H. C. Garwood, Professor of Bible and Philosophy, John B. Stetson University.

We have been hearing much in recent years of the contribution of religion to education, but we have heard comparatively little of the converse of this—of what education has done and is doing for religion. We have pulled out all of the swells on our organs of speech in emphasizing the dangers of education unrelated to and uninfluenced by the ideals and principles of religion, but we have passed lightly over the dependence of religion on education. Of course, when the current of a stream is against us, we row our boat more strenuously in the opposite direction, and, likewise, when currents of thought beset our cherished views, we tend to over-emphasize contradictory and contrary opinions. This is perfectly natural, but it may make us appear one-sided or lop-sided, when, as a matter of fact, our ideas have been pulled somewhat askew by the situation and our whole reflection is not represented. Certainly, when we stop to think soberly, we realize that religion needs education—needs it badly—needs it so much that if religion should ever become divorced from general culture, it is hard to see how it could longer hold very much power and influence in the progress and affairs of mankind.

Charles Edward Thwing has written a book on the subject of "Education and Religion" in which he compares the two as to method, purpose and outcomes and finds much in common between them. Others have found striking parallels between the two. In a different way it seems to me that it is a mistake to set religion and education over against one another. The true distinction between them does not lie in the words "education" and "religion". We should think of two types of culture, one general or secular, represented by literature, art, history and science as we commonly think of them, and the other

religious, to be found in the experiences and the record of the experiences of men with God. Religion, too, has its literature, its art, its history and even its science. Both of these cultures must rely upon certain principles of method in order to enter the experience of each new generation and thus become a factor in on-going racial development. The method by which both of these types of culture are reproduced in the experience of each new generation is what we mean by education. Secular literature, history, art and science are just as dependent upon education for propagation as is religion. So we can put all of the emphasis we please upon the dependence of religion on education without any misgivings, for it only means that religion is dependent upon method for its propagation.

It seems unfortunate to some that we make this distinction between the secular and the religious. We must remember, however, that it is an historical development and as such we cannot escape it. In the middle ages religion dominated all of the culture of Europe. It controlled the schools and the life of the people, and therefore all learning was acquired under the paternal over-sight of the Church. From the time of the French revolution, however, there began to be a conception of a culture from which religion was excluded. This was part of a general movement toward the secularization of all of life. It soon began to organize its cultural possibilities apart from religion. It developed the sciences, a literature, history, music and art. It began to develop schools with the aim of preparing men for life here and now, rather than for a life hereafter—to train citizens for participation in the functions of a democratic state, rather than for the Church and the Kingdom of heaven. Naturally, therefore, this secular culture gained the support of the state. But the state—our state at least—did not at first seem to aim at the complete segregation of secular culture in the public schools. Sectarianism was chiefly responsible for this. Jealousy between the denominations made it impossible for religion to be taught in the schools of the state, hence, the inevitable and complete secularization of the schools. This process went on until school books were almost completely purged

of all religious content, as was also, by law, the course of study and the instruction.

Having the steady support and the resources of the state behind it, secular culture came gradually into possession of a great educational system—buildings adapted to educational purposes in every city, town, village and community center in the land; splendid educational equipment; great educational institutions and normal schools where teachers could be trained in large numbers and experts developed and trained to be specialists in educational research and methods. With the aid of the resources of the state, and with its well-organized school system in which to carry on experimentation and observation, these specialists have been able to discover and put into practice in the public schools tested educational methods of the most advanced character. Added to the progress along this line, and parallel with these advances, there has been constant reconstruction of buildings and modification of equipment in keeping with the new methods in instruction which were discovered and developed. Millions in money are spent yearly in this country by the state to keep its school system abreast of the best in educational efficiency.

In the meantime what of the church? Excluded from participating in the educational program of the state, it hit upon the plan of adopting the newly instituted Sunday school as the means of educating its children in religion. But it lacked many of the advantages possessed by secular education ensconsed in the school system of the state. It could not pay its teachers; it lacked proper buildings and equipment; it had no educational experts to devote their time and talent to the discovery and practical development of educational methods; it lacked institutions in which to do such work; it lacked system and unity in its school work. Denominational lines made it impossible for all of the people to co-operate in developing these schools. Religious prejudice frowned upon experimentation in religious teaching. Hence, with all of this incubus, the church lagged and fell far behind the state in educational practice. In equipment, trained personnel, organization and administration, and

methods of instruction, religious education, as the church's educational efforts came to be called, suffered sadly in comparison with secular education.

It is not hard to find illustrations of what we have been saying. From the time of Horace Mann, the training of public school teachers saw rapid development in American education. The church did not get started at this until late in the century. Southern Baptists did not begin it, as a whole denomination, until 1901, when the Sunday School Board initiated its teacher-training program. Only one or two of the state conventions had done any work of this kind before the turn of the century. Public schools were graded long before we started grading our Sunday schools. It has been only a few years since we began building and putting in equipment adapted to the educational requirements of the Sunday school. We have lagged behind, but we have followed the state, nevertheless. We adopted teacher-training and the grading of equipment and the materials of instruction. We began, but so late, to erect buildings properly constructed for educational purposes. We also began to draw upon the findings of psychology, philosophy, and the principles and practice of education to guide us in the development of a religious pedagogy. It would be interesting to know also how much our theology has been modified in the process by which we have drawn from these sources and developed our educational theory and practice. We have found it impossible to do otherwise than to look to educational practice in secular education for guidance in the development of religious education. There are some, perhaps, to whom such acknowledgement is a bitter pill to swallow, but it isn't such a bad pill after all if we look at it in the right way. All that it means is that the state, with the advantage in means and organization, has been able to travel ahead of the church in the field of educational methods and in the development of educational machinery. When someone has explored and charted a new country ahead of us, it would be foolishness on our part to refuse to make use of such aid.

There are signs ahead, however, that the future leadership

in educational practice may not continue altogether in the hands of secularists in education. The church has found strength in certain developments in recent years. When William Rainey Harper went to Chicago University, he became interested in improving the Sunday School as an instrument of religious education. He became superintendent of a Sunday School in Chicago, in which he sought to embody some of his ideas of what such a school should be. His efforts soon broadened, and, in 1903, he led in the founding of the Religious Education Association which was established to promote religious education in the home, in the church, in schools, colleges and universities. The Association used its influence to have the colleges of America introduce religious education into their curricula. Other organizations and individuals joined in working in the same direction. In 1907, the Sunday School Board of the Southern Baptist Convention contributed $60,000 to establish and endow a chair of Sunday School Pedagogy in the seminary at Louisville, Kentucky, this being the first chair of its kind in the world. The University of Chicago, about this time, or shortly thereafter, became the first university to establish a department of religious education. Yale University began giving a course in religious education in 1906. Other seminaries, universities and colleges followed the lead of these schools. Our southern Baptist schools were a little slow to take up this work, but in a few years they, too, began to establish courses and departments of religious education. At first adequate text books in the field were hard to obtain, but improvement in this respect was not long in coming. Today there are standard courses in religious education offered in practically all of the colleges, and even the state institutions now offer such courses. One may even take the Doctor's degree in this field. Our Southwestern Seminary offers courses leading to this degree and its department of religious education takes rank with the best in the country.

Some of the best minds among educators in this country are now devoting themselves to study and experimentation in the field of religious education. We only mention a few names, such as Albert Coe—now retired—, Stout, Soares, Bower, Shaver,

Squires, Hites and Horne. There are many others. Some of them, such as Squires, are helping to lead us through the morass of modern psychological theories. Some of them we may not regard as particularly sound in their religious views, but they are making contributions to the practice of religious education which we are bound to respect, nevertheless. In view, therefore, of all that we have been noting, we have a feeling that the time is rapidly drawing near when we shall not be forced to look entirely to secular education for guidance in the solution of the problems of religious education.

Now to whom do we owe this regaining of some of our self-respect in the field of religious education? This debt is due our colleges. Until we found ourselves, they furnished us secular education under the safe-guarding influence of religion. They related secular education to the religious purpose. It was not precisely what is meant today by religious education, but in reality it was close to it. It was the bringing of the secular and the religious together in one educational process. These institutions served as sympathetic agencies, although of secular education, to furnish location and means of development for the new movement in religious education which we have been noting. They brought the best in the practice of secular education, together with their institutional development and equipment, to the service of religious education. Suppose there had been no denominational schools when this new movement in religious education took its rise! In that event, it is hard to see how we could have had the progress in religious education which has come to pass in the past thirty years.

Secular institutions are now making some contribution to religious education in the courses they offer in this field. It is also true that, increasingly, they are training and furnishing leaders for the church. It seems doubtful, however, whether the state college or university will ever be able to make the direct contribution to religious education that can be made, and is being made, by the denominational school. Certainly, they will not be able to do this if the denominational schools continue, and if they remain faithful to their calling, and if the state and

private secular institutions continue to allow some of their teachers to make light of religion. The fields of psychology and philosophy offer greater danger today than the field of biology to the faith of students. Let these subjects be taught by irreverent and irreligious teachers and the consequences to the faith of students who take such work is frightful to consider. Only teachers who are grounded deeply in spiritual experience and who have a sympathetic and Christian interest in their students are able to guide them through the dangers that infest these subjects Even then they may have great difficulty. Scoffers sometimes make light of this danger and ask if there is such a thing as a Baptist or Methodist or Presbyterian psychology or chemistry or physics. Of course not, but I am persuaded that there is such a thing as a Christian psychology, a Christian chemistry, and a Christian physics. It is in the instruction. As some one has said, there is a lot of difference between a course in science taught by a teacher who is a Christian and the same course taught by a man who has said in his heart that there is no God. The writer remembers well how his teacher in mathematics found occasion and time in his classes, without apparent digression and without preaching, to strike home some religious truth which was struck like a spark of fire from the anvil of his workshop. The teacher in the denominational college, although teaching what we call a secular subject, can do this sort of thing, whereas it will hardly be done in the purely secular institution.

It is these denominational schools, although agencies of secular education, which have furnished the matrix out of which has developed our advanced work in religious education. They have developed the courses in the field. They have trained and are training leaders in religious education with as splendid equipment as any in the secular field. The progress which they have brought about in recent years in religious education is doing a great deal to change the thinking of leaders in secular education. It is leading them to see that secular education is incomplete in itself. That when it comes to the task of human remaking and social reconstruction, religious education cannot be

be left out of account. Religious culture must be brought in alongside of the secular. The two must be integrated into one culture which will equip a man with a training and an outlook as broad as life itself. Secular education is necessary, of course, since it furnishes the practical training everyone needs for his life in this world. But religion belongs to life too, and we are beginning to realize now, as never before, how a training which does not include religion not only limits social and moral advance but imperils the foundations of the progress which we have so far made. We need to integrate these two cultures in one educational process, or at least to put the religious on a par with the secular and to make the secular sympathetic toward religion.

We conclude then, that while secular culture has outstepped religious culture in the discovery and development of educational method and has in this made large contributions to religious culture, nevertheless, religion is coming to the point in religious education where it can advise the way to a truer culture than that of the purely secular, and have its voice heard.

To What Extent Can Schools and Departments of Education in Baptist Colleges Contribute to Religious Education?

By Spright Dowell, President Mercer University.

In the very interesting and illuminating addresses to which you have listened the condition and contribution of schools and departments of education in Baptist colleges have been carefully and comprehensively portrayed. With this information and perspective in mind our immediate responsibility now is to consider the very heart of the problem for which our colleges are maintained, namely, religious education, and to determine insofar as may be practicable the service these schools and departments may properly be expected to render.

The need of religious education was never more real and the recognition of that need was never more clearly felt. In support of this point of view I would call your special attention to the very timely and far-reaching work the National Education Association has been doing with increasing interest and skill for some four or five years in giving character education the place of prominence in its plans and programs for the betterment of our schools and, therefore, for the betterment of society.

The plight of the world today seems not to be very different from its condition more than a century ago when Wordsworth portrayed "The World's Ravages" in that immortal sonnet, which begins as follows:

"The world is too much with us."

How well he went to the very heart of the problem of his times and sensed the place of personality in the program for reconstruction is admirably portrayed in that likewise immortal sonnet to Milton:

"Milton! thou should'st be living at this hour."

The persistent, permanent problem of all peoples is ignorance and selfishness. These are the supreme sins of society, the continuous and colossal crimes of civilization. The three saving

influences in and of society are morality, religion and education. Morality is only a part of religion and religion is necessary to give it consistency and dynamic. Education is the process through which religion and morality develop and are developed and religious education is the process of growth and development in terms of action, feeling and thought which are in accord with the principles and program of Christianity. In other words, by religious education we mean that kind and quality of growth and development that are motivated and fashioned in accordance with the principles of Christianity as well as the technique of teaching and learning through which such growth and development are promoted to best advantage. This interpretation of religious education brings us face to face with our subject and sets squarely before us the problem of determining insofar as we can the service which schools and departments of education should render in Baptist colleges in religious education.

Now the spheres of influence and of service of schools and departments of education may be two-fold: on the one hand it may be general, objective and extensive; on the other it may be special, subjective and intensive. In keeping with the general point of view, "the Christian college should make the religious life of the student a matter of institutional, faculty concern." In keeping with the other point of view, "the Christian college should give religion an adequate place in the curriculum with the same academic advantages that are accorded history, literature, mathematics, science, and other curriculum subjects."

By the use of the classification, general, objective and extensive, is meant the indirect effect, wholesome and tonic, which radiates from the presence on the campus of a school or department of education which does such a good quality of teaching that report and reputation become a matter of common knowledge, of common pride and of wholesome stimulation. Such an effect will be reflected in a popular opinion and in an esprit de corps among students and faculty that will be contributory to and in harmony with the ideals and idealism of Christianity and the Christian religion.

It is a well known fact that the principles and methods of teaching of the elementary and secondary schools have been taught and practiced somewhat generally in teachers' colleges and in summer sessions of other colleges with considerable and increasing emphasis and proficiency. In the college field, however, outside of the school and department of education we have stressed subject matter with a lack of sympathy for and a taint of skepticism about technique that have in some measure justified the all-too-common criticism that the art of teaching lags further behind in institutions of higher learning than in all other schools.

Just how to overcome the inertia, the inhospitality and the taboo that our misinterpretation of academic freedom and the posted preserves of our pedagogical pride have fastened upon us in our fancied security, and just how to transform our static habits of teaching into attitudes and ideals that are dynamic, or to state it differently, just how to start and establish creative thought processes in place of the obsesssion for rationalism which has monopolized our mental machinery, is a challenge to a field of service that schools and departments of education may well recognize as outstanding and compelling.

Now we need not lose sight of the fact that a relatively large number of faculty members have a somewhat decided opinion that teachers of education have magnified methods and minimized materials to such a degree that their teaching has been characterized by a superficiality that should shame us and with a resultant suspicion of tyro-craftsmanship and pseudo-culture that depletes and destroys confidence. Without attempting to fix the responsibility for existing conditions the problem of good teaching is a very, very real one in many departments of most colleges and candid criticism warrants the declaration that the presence and persistence of poor teaching along with the deteriorating and baneful effect that grows out of working or learning below the proper level of one's capacity for achievement, exerts a most hurtful and ofttimes vicious influence upon character and upon life.

It goes without saying that the personnel of the faculties in

our colleges should be Christian and that the need for Christian teachers in schools and departments of education in our Baptist colleges is imperative. Somewhere between and inclusive of a portion of the area of the general point of view which I have already presented and the special point of view about the service of schools and departments of education which I shall present is the relationship that should exist between such school or department and certain other schools or departments as, for example, Christianity, the social sciences, etc. Courses in the Old and in the New Testament and in certain other closely related fields should be given in the School of Christianity or in like manner in the school to which the subject matter properly belongs. Since such courses can be given to best advantage by conforming to certain principles of growth and development on the part of the learner and the learning process the specialist in education ought to be called into conference in an advisory capacity for expert assistance in the selection and in the gradation of the subject matter to be offered and for the formulation of plans for its presentation in accordance with the best known principles of the science and art of teaching.

Now the relations between all departments of the institution should be cordial and co-operative and the relations between the departments of education and of Christianity should even be intimate to the point of reciprocity both in testing and in truing up theory and practice in accordance with the best available empirical and theoretical knowledge.

Throughout this discussion in which the emphasis has heretofore been upon the general sphere of influence of the school or department of education there underlies the implied but none the less positive conviction that the school or department of education, within reasonable limits, should be the exemplar of that high quality of teaching in which content and technique are properly blended and balanced and in which culture and craftsmanship in the art of teaching prevail to the point of excellence.

Since, however, we are so susceptible to sensitiveness—and college teachers are no exception—to any semblance of criticism, no matter how friendly, that would seem to take account of or

call attention to some personal or professional defect, and since we are so prone to resent the slightest suggestion, however well meant, that our habits and standards admit of improvement; it will appear that a reputation for good teaching by the school or department of education sufficiently well known to pervade the entire campus would in all probability have a much more wholesome and inspiriting effect than any direct effort or suggestion could possibly have no matter how much diplomacy and consideration might be employed.

In the light of the responsibility which, in my judgment, rests upon the school or department of education to create the desire for and to bring about improvement in the character of college teaching, opportunity might well be given by those who plan the program for faculty and departmental meetings to give the head of the department of education and his associates suitable opportunity to present their professional points of view from time to time. In this way the major elements in the philosophy of education could be made to stand out and in some measure be applied in the selection and in the organization of the courses and materials of instruction, a service of incomparable value.

Passing now from the general, the objective and the extensive point of view in accordance with which we have been considering the influence of the school or department of education upon other departments in the sphere of religious education, let us turn our thoughts for a time to the special, the subjective and the intensive work of the school or department, that is, to the work of instruction in the courses and classes in Education, keeping in mind the basic principle that the reason for the support of the church college is the teaching of religion. Let me follow this with the direct and inescapable conclusion that the Christian college owes it to its constituency to provide a religious atmosphere that will encourage and practically insure the participation of the student in the religious activities on the campus and in the neighboring church to the end that when the student leaves college he may go prepared through training and experience for effective service in the church of the community

in which he is to live. By the same token churches located in college centers should co-operate with college authorities in providing adequate apportunity for the active participation of the student in the work of the local church.

I take it you will agree that in the light of the religious origin and background of higher education and in view of the preeminent part Christianity plays in human life and in human affairs, we must incorporate the principles of Christianity in any thorough-going study of any course in education. Most certainly there could be no adequate philosophy of life and therefore of education that omits or overlooks the standards and ideals of Christianity and that fails to give those standards and ideals proper recognition, interpretation and outlet.

Now the language of the subject assigned me evidently does not seem to contemplate giving emphasis to the implications that all teaching in the Christian college should be religious *per se* but to the dictum that specific courses in religious education as such should be given.

The need for such instruction will readily appear when we recall the long and faithful effort our church boards of education have made to encourage Bible study and teacher training in the attempt to supply the painful lack of trainees for acceptable work in the Sunday School, in the young people's society and in other phases of religious activity.

The systematic effort to promote such study has been very largely of a promotional character and the response in the main has of necessity been on the voluntary basis. Practically no qualifications for admission to the courses offered could be required and the work was given in highly concentrated form and within a relatively brief and intensive period. More or less superficial and artificial incentives were held up and relatively low so-called standards of personal achievement were required. In spite of the limitations, however, these plans have resulted in emphasizing the need and in creating a thirst for professional training comparable to the advancing standards required in the schools of the state and have paved the way for correspondingly higher levels of preparation in the schools of the church.

In this connection I wish to record another observation of the greatest importance, namely, the Christian college should provide approved courses of standard quality in the Bible, in the church, including its history, function and administration, open to students in every year of the college course and should urge the student to elect such courses as will enable him to do effective work in the church and in the church school. It ought also to consider carefully the feasibility and desirability of arranging for and offering courses of one hour each week in the Sunday School that shall meet college standards and receive college credit.

Boys and girls taught by professionally trained teachers in the day schools require, if their interest is to be sustained, a like quality and thoroughness of preparation and fitness on the part of their teachers in the Bible school. The normal school with all its limitations has done a wonderful pioneer work in relieving us of the crude examination system for certification and in preparing the way for the teachers college. In like manner the training courses offered by church boards of education have largely removed our indifference to the necessity for preparation for teaching in the church school and have created a growing demand for courses in religious education offered by our college schools and departments of education to the end that those who are trained to teach in the public schools may go out with corresponding qualifications to render a service of like worth in the Bible school, the young people's society and in other educational activities of the church.

In this connection I venture the assertion that our schools and departments of education ought to become actively interested in the Daily Vacation Bible School, not simply for the purpose of centering attention upon the improvement of the school as such but for the more fundamental and far-reaching purpose of co-ordinating its work of the school or department with the work of the church school. There is considerable support and growing sentiment for supplementing one's preparation for the work of education in our public schools with the work of religious education in our church schools upon terms

of mutual recognition and co-operation. In the spirit of applied Christianity the schools and departments of education in our Christian colleges can and should render the distinct service of making satisfactory arrangements for the offering of courses in religious education in the local church at a given weekly period or periods that best harmonize with the program of the public school and with the convenience of all concerned. This is a rich field of Christian service that schools and departments of education in our Christian colleges ought to explore and to cultivate.

We referred earlier in this paper to the relationship between the department of Education and the department of Christianity. In that connection it was maintained that the chief responsibility was upon the department of Christianity, the subject-matter department, to teach certain courses and that the department of Education should serve in an advisory capacity as an expert in the psychology of learning and of technique. In offering specific courses in religious education, however, it is now maintained that the chief responsibility is upon the department of Education to plan and offer the courses in religious education as such with the School of Christianity serving in an advisory capacity as expert in subject-matter. This point of view, let me repeat, is based upon the assumption that subject-matter is properly the primary responsibility of the department to which the content material as such belongs but with full recognition and reservation, however, of the corresponding right and responsibility on the part of the professor in Education to speak with authority with reference to the teachableness of material, to the favorable time for teaching and to the processes by which the learning act can best be accomplished.

From the limitations fixed by my subject and certainly from my own limitations, it would be presumptuous for me to undertake to set out the particular courses that should be offered in schools and departments of Education, a field in which we are without any very well defined and satisfactory precedents and a problem that may well be placed upon our several schools with their respective rights, resources and responsibilities. I think it may be stated with confidence, however, that an orientation

course in Christianity of not less than three hours a week given by the school or department of Christianity should be required of all freshmen, that certain other courses in the School of Christianity should be open to any and all students, and that subject matter and purpose should be in harmony with the present trends in the differentiation of the work in the junior college and in the senior college. I believe further that each person who is definitely preparing for teaching with a view to meeting certification requirements in the public schools ought to take such specific courses in Religious Education in the junior and senior years, either or both, as will qualify for a like standard of teaching in some division of the educational work of the church.

When we shall have reached the time when every public school teacher who carries a degree from a Christian college shall carry a diploma of like merit to teach in the Bible school or other educational work of the church, we will have made our case for the Christian college and for Christian education and we will have greatly strengthened our forces and our resources for the Kingdom enterprise.

Departments and Schools of Education in Southern Baptist Colleges.

By E. M. Highsmith, Furman University.

This study is based on data from 28 of the 29 Baptist Senior Colleges within the Southern Baptist Convention. Twenty-five of the 28 colleges have departments of education. Baylor University, Howard College, and Mercer University have schools of education; the one at Baylor being most edequately provided for. So far as catalog material indicates, no one of the other 25 is in position to change from a department of education to a school of education. Indeed, such a change would be of doubtful merit in any one of them. Their main creative service as we shall presently see, probably lies along other lines.

The 28 departments and schools of education have 74 people as full-time, and part-time instructors; 59 men and 15 women. Among the 59 men, 23 hold Ph. D. or some similar degree, and four have honorary degrees; 30, Master's degree; two, Bachelor's degree. The degrees held by the women are: Ph. D., one; M. A., 10; B. A. or equivalent, four. All the men and women in the study with rank of professor have either Master's or Doctor's degrees. All heads of departments are men. The data just summarized do not include faculty members other than education instructors, who give methods courses in special subjects.

The more important aspects of the study pertain to what these departments and schools of education are doing, and how they are meeting their opportunities. As regards the courses now offered they agree 100 per cent on only two specific courses, all of them offering educational psychology and history of education. Educational psychology is thus popular partly in recognition of the multiple problems common to psychology and education, and partly due to the modern emphasis on the scientific study of educational problems. History of education holds its pre-eminence on largely traditional grounds, most of the men and women now teaching education having been required to "take" some graduate credits in educational history.

For convenience in studying the courses offered, they have been arbitrarily grouped under a few inclusive headings, showing the following results in summary:

General Courses; 62 sections, 28 colleges. This group includes various *History of Education* (45) offerings, plus *Educational Hygiene* (5) and *Class Management* (12).

Psychology: not including General Psychology, or other Psychology courses not listed under Education. 74 sections, 28 colleges. This group includes *Educational Psychology,* (28), *Child Psychology,* (11), *Adolescent,* (10), *Social,* (8), *Intelligence Tests,* (5), and *Miscellaneous,* (10).

Organizing Courses, other than those under Principles; 35 sections, 17 colleges. The group includes *Educational Sociology,* (10), *Character Education,* (7), *Rural Education,* (7), Extra-Curricular Activities, (5), and scattered offerings in *Adult Education, P. T. A. Problems,* and *Family Problems.*

Philosophy of Education: 7 sections, 7 colleges.

Principles of Education, of Teaching, of Secondary Education, of Teaching in Secondary Schools, of Study, etc. Total of 38 courses in 21 colleges.

Orientation and Introductory Courses. Total of 25 sections in 16 colleges.

Administration Courses, including *Organization and Administration of High School, Supervision Elementary School Administration, Statistics, School Administration Problems, Junior High School, High School Problems, Guidance, Experimental Education,* and 10 others. Total, 58 sections in 20 colleges.

Educational Measurements: 25 courses, 23 colleges.

Observation and Practice Teaching: 28 courses in 20 colleges.

General Methods: *Organizing Courses.* 17 courses, 71 sections, 25 colleges.

Special Methods in Twenty subjects: 83 sections in 28 colleges. More than half of these are in the fields of *English, Mathematics, Latin, History* and *Home Economics.*

Analysis of these figures shows the energies of the education instructors as going into the following teaching work:

	Per cent
Educational Administration	12
Methods, Technique, Routine Problems	44
General or Organizing Courses	44

Another grouping of the courses offered shows the following distribution:

	Per cent
General Courses, Psychology Applications, and Organizing Courses	48
Administration (11 per cent), and Educational Measurements (5 per cent)	16
Observation and Practice Teaching	6
General Methods (14 per cent) and Special Methods (16 per cent)	30

It should be noted than many, or most, of the special methods courses are given in the special departments concerned, and not by education instructors. In several of the colleges, one chief job of the professor of education seems to have been that of proselyting others of the faculty into offering special methods courses in their departments. One college, for instance, shows 33 quarter hours in practice teaching, and 50 quarter hours in "Special Methods." In exactly half of them, such methods courses total more than 20 per cent of the courses listed. The range of these percentages is from 23 to 58, with average of 38 per cent and medium of 35.5 per cent. The special methods courses in question appear in the offerings of all the colleges studied.

In contrast to this, consider the fact that but seven of the colleges have any course whatever in the philosophy of education; only 21 out of 28 have a course in principles of education, of teaching, of study, etc.; while just 17 of the group offer such an insight course as educational sociology, character education, or extra-curricular activities; and only 20 have courses in any phase of educational administration. It appears that these col-

leges, taken as a group, are interpreting the work of the teacher primarily in terms of job analysis, specific training, and expert craftsmanship, rather than in terms of understanding sympathy, broad general principles, and creative art. The point of view which they emphasize promises to turn out from the public schools, pupil products with conventional minds, standardized personalities, and a *status quo* outlook that means the multiplication and perpetuation of prejudices, propaganda, argument, and arrested development. The point of view which they seem to disregard or minimize looks toward a new generation of young men and women of liberal and prophetic temper, courageous, expectant, ready to pioneer and progress, impatient of prejudice and propaganda, eager to help synthesize the creative possibilities of life about them into more significant values, and more challenging problems for tomorrow's solving.

One supreme need in these critical days is a working minority of young men and women with rich and responsive personalities, open-minded, alert, co-operative, well-informed, reverent, fearless, expectant of change; young men and women of abiding faith in themselves and in other people, faith in life and its rich possibilities, faith in a creative universe, and in those abiding spiritual realities that give all life the guidance and anchorage that comes from Above. Teachers whose college education has been done along primarily routine lines can not contribute, in thrilling fashion, to the emergence of such young men and women. This is our opportunity. We are, in large measure, neglecting it.

Harry A. Overstreet says, in *The Enduring Quest,* that the next big problem to be faced by humanity is that of creative synthesis. We have spent the last several centuries analyzing, discovering, accumulating. We are now faced by the necessity of synthesizing, reorganizing, putting surface values and commodities to work in more widely functioning wholes. Why should we even now be starving, freezing, going bankrupt, and facing the wolf at our doors—in the midst of a veritable riot of commodity values, material wealth, and mechanical conveniences such as no earlier age has known? So far as education is con-

cerned, the explanation of these present difficulties lies largely in the fact that we have not developed creative intelligence sufficient to master our unprecedented material resources. We are long on possessions and short on personality; long on commodities, and short on character; long on specialization, and short on spiritual values. It would seem the part of wisdom that we put first things first, that we plan our curricula to meet our major needs in solving our all-important problems.

If we do this, we must go beyond the philosophy of life that builds itself around the idea of mere adjustment as the end in view in education. To adjustment we must add at least manipulation, discovery, and creation. These large goals of education are within the reach of all. Edison has said that genius is one per cent inspiration, and 99 per cent perspiration. The humblest intelligent person has, in some measure, the basic trait of genius; namely, the ability to recognize significant values. The genius differs from you and me, not in kind but in degree. In principle, therefore, educational needs are democratic needs. What we hold in common far outweighs our differences. In education, as in life, the common good comes first. This common good leads teachers far afield. It cannot be comprehended within narrow limits, and stated in terms of routine formulae. Herein lies a fundamental indictment of the main emphasis of the present courses offered by departments and schools of education in Southern Baptist colleges. They represent an effort to put the new wine of creative thinking and spiritual values into the old bottles of routine efficiency and standardized technique. Educationally, students in these colleges ask for bread, and are given a stone; they seek inspiration and insight, and are given methods and standard tests; they knock at the gates of wisdom, and have opened to them merely the doors of knowledge in the house of learning.

A few definite proposals follow, by way of an alternate curricular basis, in contrast to present practice.

1. That the colleges continue their offerings in educational history and educational psychology.

2. That they put in courses in child and adolescent psychology, in all cases.
3. That they all follow the lead of some few in having special methods courses taken care of in connection with practice teaching, or as part of courses in principles of teaching, secondary education problems, etc.
4. That, with a small teaching force, they put in a general course like *Teaching in the Grades,* in place of special methods in various grade school subjects.
5. That with the time and energy thus saved the colleges consider on their merits, such courses as the following, with some justification indicated for each.
    A. *Mental Hygiene.* The problems of personal integration in the midst of super-stimulation and confusing chaos.
    B. *Educational Sociology.* The problems of correlation of education and sociology in their progressive and creative implications, looking to a richer social order to be consciously evolved.
    C. *Education and Family Life.* The psychology and educational significance of family problems.
    D. *Education and Mind Building.* The problems of sympathetic insight into the genesis of personality, in retrospect, in cross section, and in prospect.

The four courses just mentioned tend to give a student anchorage, and pioneering freedom, in reference to himself, the institutions about him, his intimate personal relations, and the larger historical backgrounds more immediately active in his present-day social and spiritual environment.

E. *Character Education.* No discussion needed. Wealth of text and reference material available.
F. *Adult Education.* Certainly one of the prominent tendencies in education today, not a mere fad. Probably a main trunk line educational highway for today and tomorrow.
G. *Introduction to Rural Education.* Perennial Problem.

H. *Extra Curricular Activities.* A field of absolute promise for creative education.

I. *Current Tendencies and Problems in Education.* For Poise and Perspective in Outlook.

J. *Comparative Education.*
   1. Special Experiments and Techniques.
   2. Foreign Educational Systems.

K. *Parent Education,* P. T. A. Problems, and Other Progressive Education, Non-Schoolroom Educational Adventurings of to-day. No discussion necessary.

L. *Philosophy of Education.*

M. *Introductory Courses in Administration and Supervision.*

N. *Various other Insight or Organizing Courses.*

If the main line of thought here presented is considered valid, any interested head of a department of education will necessarily consider more additional courses than his college can include in its offerings, and many not here mentioned.

I venture two further practical suggestions:

I. The alternation of courses, thus making possible the offering of many more courses by any institution, and

II. the observation that text-books and reference materials illustrate perfectly the wisdom principle that, "The letter of the law killeth, but the spirit maketh alive."

I must add, too, that I have always found some of the best teaching material for most courses in two sources off the beaten path; namely, in current events, and in new magazine articles just off the press.

I can not refrain from saying, finally, that this whole paper has been written and presented in the light of a new and increasingly compelling ideal of culture. In this view, culture is constantly in the making, and is of no standard pattern. It comes as the inevitable by-product of creative living, the in-

process result of meeting situations constructively, the thrill of mastery over difficulties in the day's work. It is in no sense the prerogative of the few; rather, it is the privilege of the many—the common possession of all. For each individual, the measure of his culture is in the character of his goals, the artistic temper of his efforts, the sociability of his motivation, and the quality of his living. Thus a man's culture today has evolved normally from his yesterday's life, and in turn it becomes the genesis of tomorrow's life and culture. I am satisfied that the supreme glory of the culture of Greece lay in the making of Sparta and Athens, and the other city states, by the Greeks. We can ill afford to forget that the Greek language itself was born in the sweat and grime of Phoenician wharves, and the models for Greek sculpture were developed in the Olympic races. This is symbolic of all culture in its close unity with the life of those who make it, and whom it makes. It is in this spirit that we must face the problems of the present social order, the life demands to be met by our education, the possibilities of culture here and now. All this means a fundamental change of emphasis in departments and schools of education in the senior colleges within the Southern Baptist Convention.

Building An Integrated Program of Religious Education in a Baptist Church.

By W. Forbes Yarborough, D.R.E.,
Professor of Religious Education, Oklahoma Baptist University, Shawnee, Oklahoma.

It is not the purpose of the writer of this paper to be iconoclastic. Certainly he does not seek to destroy the fine work of those who have labored so faithfully and so devotedly in building our great Sunday School, B. Y. P. U. and W. M. U. programs. In fact he heartily and enthusiastically endorses their methods both in his own classroom and in practice in the church in which he holds membership and all other churches in which he is invited to assist in any way in the educational program.

For the large majority of churches of the Southern Baptist Convention there have not yet been devised better plans and programs than our own Sunday School Board has promoted. The purpose of this paper is simply to suggest an experiment for a few churches which have the inclination and the leadership, and the plan is not recommended to the churches generally nor to the denomination as a whole. Should such experiments prove successful then they might be adopted and promoted by the Sunday School Board, but until then it is better to follow the tried and proven methods which have so successfully met the needs of thousands of our churches throughout the land.

In the industrial world good machinery is continually being replaced with more efficient devices. Regardless of the cost of installation when a process of manufacturing is discovered which will render more efficient production, that is, greater volume or a more perfect product at decreased consumption of energy, it is adopted. Great laboratories are equipped by all our major industries for the purpose of devising more efficient machinery and are continually making experiments and testing new theories. Churches should be as wise.

There is much overlapping and duplication in the average Baptist church. Often there is friction and petty jealousy be-

tween conflicting organizations. Instead of loyalty to the church we often find loyalty to some organization superseding church loyalty. In the majority of churches we find at least three organizations competing with each other for the time, interest, activity and sometimes the money of the same group of church members. They are the Sunday School, the Baptist Young People's Union and the Woman's Missionary Union. Many churches also promote a recreational organization for the boys and girls such as Boy Scouts and Camp Fire Girls. The Daily Vacation Bible School is rapidly making a place for itself in the church's program. And in an increasing number of communities we find various schemes for enlisting the boys and girls of the public school in some form of week-day religious education.

All these organizations originated and have been promoted not as integral parts of the church's program, but by movements from without the church. Each has created its own program for its own purpose and has insisted on the co-operation of the church when it has not demanded a place within the program of the church. The particular educational function of each is necessary in the development of well balanced Christian character, and since the churches were not giving proper emphasis to each element in their program it became necessary for some outside agency to promote a program which would accomplish the purpose.

When Sunday schools were first advocated only a century and a half ago for the purpose of teaching the children the Bible they were vigorously opposed by the churches and even denied the use of the buildings. One hundred years later leaders of young people realizing that the Sunday schools were not emphasizing the principle of expressional activity, organized young people's societies to provide for this function. The general missionary organization believing that the hope of the future lay in the missionary education of children and youth of the present generation, also constructed their program of missionary education. And so it goes. Whenever a new function of religious education has been discovered a new organization has been erected.

Each of these organizations is doing great good and this writer would not for a moment advocate removing from the educational program of the church any of the functions for which each was originally organized. The denomination is indebted to those leaders who so faithfully have promoted them.

Some Defects in the Present Program.

But there are some defects in our present educational program in the local church. If the aim of the church is to develop mere machines; people who rely upon organization and mechanical efficiency as the expression of Christian life and character, then, our present system cannot be surpassed. For whether it intends to do so or not, it places the emphasis on organization. It must do this in order to promote all the organizations which it fosters. There must be provided a set of administrative officers for each and these must be trained for their duties according to the "manual" of each organization, so the church can report all its organizations A-1 to the various state headquarters.

1. Overlapping of function. The true aim of religious education is the development of Christian character in the individual. In order to reach this objective it is necessary that the program consist of the elements of instruction, worship, expression and social activity. At present each of our organizations includes all of these elements in its program in varying degrees. The Sunday school claims to put the emphasis on teaching or instruction, but our observation is that the organized Sunday school places about as much emphasis on training as upon teaching. At least they are taking more time for the self-activity of the pupils in programs and cutting short the teaching period.

The Baptist Young People's Union was organized with the emphasis on expressional activity. But instead of being a purely expressional service in which the young people may give expression to the truths they have learned, usually a ready-made, cut-and-dried program is given. The parts are memorized and

recited by those on the program instead of given as the expression of impressions which have been made upon them, and more often than not, simply read from the quarterly because the speaker has not acquired the information to which he is supposed to be giving expression. Some fine facts may be read and some information given which is not found in any other place in our present system, but the object of the Baptist Young People's Union as an expressional service is hindered because its members must use new subject matter in preparing its programs.

Also we have the Woman's Missionary Union Family with their weekly meetings for each age group attempting to give another program of instruction and expression and worship. Alongside of it we find the Brotherhood for the men. The missionary information is needed. The expression takes the form of personal service and missionary offerings, as well as participation in the programs and administration of the organization. Now we have the Daily Vacation Bible School and the Week Day Church School which would add other courses of study and other organizations. In these the emphasis is upon instruction, but the elements of worship and expression are also included. In each of these we find the elements of instruction, expression and worship all so crowded that neither is given sufficient emphasis in any one organization.

The leaders of each organization also know that people are looking for a good time, so each organization has a separate social program which provides for the good times and the social committee of each plans its social life as if it were the only organization in the church which provides for this activity. The result often is that the same people have too much of the social side and not enough of the other features of the program. In my own department in Sunday school[1] it has more than once happened that the same young people had a Sunday school class social and a B. Y. P. U. social scheduled for the same week. Here we have three different organizations each attempting within a one-hour-a-week service to function in the whole realm

[1] Young People's Department, First Baptist Church, Shawnee, Okla.

of religious education, and a fourth one for week-day religious instruction coming into the field.

2. Duplication in curriculum.—Each has a distinct course of study with no relation to the others, except that they are all in the field of religious education. There is much overlapping in subject matter. Each of them provides special mission lessons which are not related to either of the other two. Each has its own special study courses, and each its own social life.

It is practically a physical impossibility for our people to do all the study required for each, if they should be so inclined, but when they see so much overlapping in subject matter they either neglect all but one, or else divide their study over so much material that they get only a smattering of it.

3. Overlapping of adminstrative duties.—As undesirable as is overlapping of subject matter the present program would not be so objectionable if it stopped with that. But each has a different plan of organization and administration. Each must have its own president and full quota of officers and committees which are responsible for the promotion of all the elements of religious education in their respective organizations. This administrative work usually falls upon a few choice workers, remarkable for their patience and endurance, so that in the Sunday school class one person will be responsible for one form of activity, in the B. Y. P. U. for another, and the same person doing still a third kind of work in the missionary organization. Instead of concentrating his best energy and thought upon one thing at a time and becoming efficient in that, it is scattered out over so many varied activities that he cannot become efficient in any one of them. This overlapping in organization is one of the most serious defects in our present system. It discourages many of our finest young people who really are anxious to serve in the best way they can.

4. Failure to reach constituency.—Another fault of our present program is the failure to reach a large part of our constituency. It has been stated that we reach only three out of every ten children of school age in the Sunday schools.[2] At best

[2] International Council Recommendations—Religious Education, pp. 399-400—October, 1922.

we enlist only one-half of our church members of public school age in Sunday school, only about one-fourth of the Sunday school pupils are in the B. Y. P. U. and the percentage enlisted in the missionary organization is very small. In a conference at a Baptist State Sunday School Convention the leader, who is one of our State Sunday School and B. Y. P. U. Secretaries, said: "Under our plan of organization we lose one-half of our younger seniors. We have made less provision for them than for any other group in our Sunday school and B. Y. P. U. organization." The same thing might be said of the last two grades in the Intermediate department. It is the appalling ignorance of the Bible and of moral teachings on the part of the youth of America, coupled with the failure of churches to enlist them, that have constituted one of the strongest arguments for the organization of a system of week-day religious instruction.

5. Not church centered.—But probably the most serious defect is that the agencies are not centralized in the local church. They might be so organized theoretically but in reality they are not centered in the church. Instead of feeling responsible to the local church for its work each organization looks to the office of its State Secretary for orders. The church is to blame in that it has been willing for the various state headquarters to direct its programs. As a result loyalty is divided. Instead of being loyal to the whole church the member usually gives his loyalty to the particular organization in which he is most interested. Sometimes the State Secretary of his organization speaks to him with more authority than does his own church. Happily, this is not always the case, but it might be avoided in an integrated program centered in the local church.

Such conditions of overlapping as exist in our present plan of organization in Southern Baptist churches should cause us to seek a remedy. Other denominations are facing the same problem. Some have worked out a plan of correlation and experiments are being made by the merging of promotional agencies in general denominational life.[3] Also the interdenominational forces are beginning to unify their programs through the

[3] Plan was adopted first by General Convention of Christian Church, November, 1922.

International Council of Religious Education, with Dr. W. C. Bower as chairman of the Committee on Curriculum.

Underlying Principles of the Suggested Program.

There are three general plans of organizing the educational agencies in a local church. They are (1) a separate organization for each functional activity, (2) correlation and (3) integration. The first of these plans, *separate organization for each functional activity,* is the plan which is now used by most churches and is the cause of the present over-organization. The plan of *correlation,* which a few churches are trying to work out is simply an effort at compromise between the different organizations in the church. A council is formed of representatives of the various organizations for the purpose of working out a program of education for the church which correlates all the activities. This theory sounds very plausible, but it has not remedied the situation in actual practice.

The third plan, *integration,* seems to be the best solution. It is being tried to some extent by the Northern Baptists, Disciples of Christ, Methodist Episcopal, Presbyterian and Congregational Churches on a denominational basis. Its distinguishing feature is the merging of the plans and programs of all the educational agencies at work in the denomination into one program with one organization for each age group. This necessitates the merging of the educational departments of all the Boards of the denomination into a Board of Religious Education, which prepares one integrated program of education for the churches, to be administered by one organization, the Church School, or the Department of Religious Education of the church. This program is not a combination of all the programs as they now exist, but is a new program into which all the elements and activities of the present conflicting organizations are built as integral parts.

With Southern Baptists, however, it will be necessary for some local church to create an integrated program and demonstrate its success before it could be promoted by the denomina-

tion, unless the Sunday School Board be requested by the Southern Baptist Convention to erect such a program along general denominational lines.

There are certain fundamental principles which should underlie such a program for the church:

1. *The program should be pupil centered.* It should take into consideration the needs of the pupils by age groups and should be planned to meet these needs. The needs of the individual must stand first in the minds of those who build the program. The church cannot afford to place less emphasis on the value of individual personality than did Jesus. It is more important to build strong Christian character into boys and girls than to build standard organizations. It must also be remembered that the pupils are growing individuals, and the program should be suited to their developing personalities and adapted to their general characteristics and their specific life interests.

2. *The program should be church-centered.* The local church is the one institution which Jesus established for the promulgation of His teachings. It stands before the community as the visible expression of the Kingdom. It is recognized as the custodian of religious truth and the one institution which stands for the highest moral and spiritual ideals. Any program or activity which is not subject to the control of the church would better be discontinued. General boards and promotional agencies should ever recognize this principle. In the very nature of Baptist ideals of church polity it is necessary that the local church be the center of all Christian activity, accordingly each church should determine its own program.

3. *The program should be based on sound educational theory and practice.* It must be remembered that each personality is a unity. The life of an individual cannot be separated into segments. There is no line of demarcation between sacred and secular activity. Religion must be understood in terms of living or it means little to the life of human beings. Mental, physical, social and religious activity are integral parts of a single personality. The program must take account of the whole life as a unity.

Another educational principle which must be considered is that of *self-activity.* It is not enough to give religious instruction, there should be opportunity for becoming "doers of the word and not hearers only". The activity should be in accord with the interests and desires of the pupils if it is to have permanent educational value, else it is only "busy work".

There has been a recent emphasis on *socialized education,*[4] which should also be considered in building the program. By this is meant "activity under democratic conditions", that is, activity in which the pupil has a voice in determining and executing the plans. The activity should be planned for the benefit of some particular person or group, that is it should be socially motivated.

4. A fourth principle is that the *program should be integrated.* It should include all the elements necessary to the complete religious education of the individual.

Worship—both public worship and private devotions; instruction, biblical, social and missionary; expressional activity in the form of young people's societies, missionary service and evangelistic activities; together with social and recreational activities should be built into the program, not as separate elements but as integral parts of one unified educational program administerd by one organization for each age group.

Since no such program is being developed and promoted by the Sunday School Board of the Southern Baptist Convention, it will be necessary for some individual church to create such a program and demonstrate that it is a practicable and successful plan. Such experiments should be carefully studied by our educational leaders and when proven successful put into the promotional program for the benefit of churches throughout the Southern Baptist Convention.

The Integrated Organization.

The plan of organization for administration of an integrated program is to have one set of officers and committees to function in the administration of the entire religious educational pro-

[4] G. A. Coe, "Education in Religion and Morals."

gram of the church for each department. Instead of selecting a separate set of officers and committees for each type of activity one set of officers should plan and lead in all the necessary activities of the department.

One from each department should be elected by the group as president. He should be the executive officer of the department. He should preside or be responsible for leadership of every meeting of the group as a department, whether for worship, study, expressional activity or social life. His cabinet should consist of as many additional officers as are necessary for the promotion of every activity of the department. Local conditions would determine the size of the cabinet. The average department would need officers responsible for at least the following activities: (1) enlargement, (2) social and recreational life, (3) worship and devotion, (4) missions and stewardship, (5) evangelism and church relationship. Instead of standing committees it would be better to have one member of the cabinet to be responsible for each particular kind of activity required by the program of the department. These officers might be designated as vice-presidents or leaders. There should be an adult advisory superintendent for each department and adult teachers for the classes which should meet on Sunday morning and also on a week-day for study. In the case of large departments there should be adult advisors or supervisors for each special kind of activity.

Meetings of the department.—The department as such should have at least three meetings a week, a week-day session and two Sunday sessions. At the week-day meeting plans should be made for the Sunday sessions, a preview of the lesson should be given by the teacher and assignments made for the Sunday sessions. The pupils should be assisted in looking up assignments and instructed in matters of Biblical investigation. This week-day session might be held during public school hours at the regular time allowed for religious instruction if the city has a system of week-day religious education permitting pupils to go to the church for religious instruction. If this is not possible the week-day session should be held at the church on some after-

noon or night. All business matters pertaining to the department should be disposed of and all plans for departmental activities should be made at this week-day session.

The Sunday morning session should be given to worship and Bible study. The entire department should engage in the worship service together. The Bible study should be by small groups. Each group should be led by an adult teacher. The Sunday evening session should be devoted to expressional activity. It should usually be a program given by the pupils similar to our present B. Y. P. U. program, but the topics for discussion should grow out of the subject studied at the morning session and the speeches should be an expression of ideas received at the instructional meetings of the department and an application of the truths learned to the problems and needs of the pupils by the pupils themselves. The expressional activity for the older members might take the form of evangelistic services in jails, mission stations, churchless communities, or the organization of mission Sunday schools in needy places.

An integrated curriculum needed.—The greatest difficulty in undertaking to carry out an integrated program of religious education is the lack of a unified curriculum. Curriculum has been defined by Dr. W. A. Harper as the "sum total of the educational influences that enter into the direction and formation of Christian character".[5] As indicated above we have three or more independent organizations each with a separate program consisting of worship, instruction, expression and social activities in varying degrees. Each has different topics for study, a different plan of daily devotions and Bible reading, and each has a definitely outlined study course or reading course as well as a distinct plan of missionary instruction. Each also considers some form of expressional activity necessary.

What Southern Baptists need is to build from the Cradle Roll up through the Adult Department an integrated curriculum graded to meet the needs of each department, but in the absence of such material, the workers in each department will

[5] Harper, "An Integrated Program of Religious Education", p. 64.

be compelled to make their own curriculum if the church feels the need of such a program.

It is next to impossible to correlate the Sunday school lessons, the B. Y. P. U. subject matter, and the program material for the missionary organizations because of the wide difference in material and method of treatment. The more satisfactory but much more difficult solution would be for the church to build its own program, selecting such material as can be used from the already existing lesson systems or to construct its own curriculum *de novo*. This will require the work of skilled Bible students and trained lesson builders, as well as students of genetic psychology who are to be found in few churches, but in churches where they can be found the experiment in building an integrated curriculum would be worth while.

Leadership for the Program.

Very few churches have leaders adequately trained to promote an integrated program of religious education. Until such leaders can be developed any church desiring such a program will be forced to use temporary leaders, but this will be no new experience for most churches, as that is about the only kind they now have. Trained teachers and officers are rarely to be found. There are many with seals and diplomas but comparatively few who have mastered either the art of teaching or of administration. Let the church which would attempt to build the new program make use of the best qualified leaders who are available while she is training her young people for future leadership of an integrated program.

The educational director.—The entire educational program for a church should be under the supervision of an educational director who should be elected by the church for the purpose of setting up and maintaining an integrated program. In larger churches he should have a director or superintendent for each department and in smaller churches there should be a supervisor for the elementary division consisting of the beginners, primary and junior ages; one for the adolescent division, com-

posed of the intermediate and young people's departments; and one for the adult division. The success of the program will depend largely on these officers.

The departmental officers.—The adult leaders required for maintaining the organization for a department are: (1) advisory superintendent, (2) associate superintendent, (3) director of worship, (4) director of social and recreational activities, (5) director of extension activities, (6) director of leadership-training and (7) an adult teacher or group advisor for each class group.

The term *teacher* is used on account of the general familiarity with that term. Possibly a more descriptive name would be *group advisor* or *group leader*. But titles matter little if the nature of the duties is understood. There should be one adult teacher for each group of pupils in the department. These teachers are responsible for attendance and enlistment of each of their pupils in the whole program of the church. They should make all lesson assignments and be ready to show the pupils how to look up their particular assignments and supervise the class work at each of the three weekly sessions of the department. After leading them in studying the facts of the lesson the teacher should be prepared to use these facts in the formal presentation of the lesson on Sunday morning. She should also be present at the Sunday evening expressional service to serve as a sponsor and to see if the pupils really give expression to the ideas and principles which she is trying to teach them.

These officers should be elected by the church and should have no other church duties but should give all their time and energy to this one task. Nominations should be made by the educational committee of the church and the superintendent should make regular reports to the church. If the church has a full-time educational director he should supervise the work of these departmental officers.

Due to the nature and genius of Southern Baptist church polity each church is a separate organization. Each is held as accountable to God for its program of "teaching them (its members) to do all things whatsoever I have commanded" as for

winning the lost. As a rule a church had better depend upon the tried and proven denominational programs and methods. But this does not mean that Baptist churches cannot or should not be permitted to construct their own local programs. Wherever a church realizes the need for an integrated program and has the available local leadership for creating and maintaining such a program for any age group it should be encouraged to make the experiment and even assisted by the educational leaders of the denomination. Certainly it should not be charged with non-cooperation just because it seeks a more effective way to carry out the Great Commission.

Since a multiplicity of educational organizations has been the result of the functional approach, and since the defects of overlapping, duplication and inefficiency are apparent it seems that the best solution to the problem would be to reorganize the church school on the age group basis with a single church-centered program in which instruction, worship, expression and social life are integrated. This program must be developed by some church or churches which can secure adequate leadership for the experiment. When its efficiency has been demonstrated the denomination should see to the creation and promotion of such a program along general denominational lines. In the meantime let the majority of churches make use of the educational programs as promoted by our general denominational leaders.

To What Extent Should Courses In Education In Baptist Schools Be Cultural and to What Extent Professional?

(A New-Old Philosophy of Christian Higher Education.)

By Peyton Jacob, Mercer University.

The orthodox way to begin this discussion would be to give preliminary definitions of the pivotal terms, especially the words 'cultural' and 'professional', in order that we might start from a basis of common understanding. Both terms, however, have varying and highly controverted meanings, and we should be in danger of diverting attention from the main issue. Moreover, it makes little difference what definitions are given to the types of education described in this paper, provided we retain a clear picture of each type. I shall, therefore, simply list a number of these divergent conceptions, relying upon the development of this paper to make clear the sense in which the terms are used. A final definition of 'culture' will be offered, but acceptance of this definition will in no wise be bound up with the conception of Christian education herein presented.

There are almost as many meanings of the word 'culture' as there are individuals using it It may be thought of as a process to which a person is subjected, or a product which he acquires. The emphasis may be upon the development of personality, or upon the implicit social values in terms of which personality is defined. Again, culture may be thought of merely as polish, or as a certain type of privileged knowledge; or as the accumulated product of social evolution—the mass of customs, institutions, and systems of values, which we know as civilization. Thus the sociologist speaks of the levels of culture achieved by different races.

So also of the word 'professional'. This may be restricted to the specific technique involved in any type of service, or it may include these techniques plus the supporting pure science. For example, the technique of the engineer draws upon under-

lying physics and mathematics. Whether physics and mathematics are professional subjects is purely a matter of definition. Likewise the teacher's professional training is popularly regarded as consisting of the techniques of directing the learning process, or these plus the underlying psychology. Professional training, moreover, may be interpreted to include also that larger background of information in relation to which one's specific activities gain their meaning. The jurist, e. g., must know not only the law—that is, the technique of his profession—but he must also understand the social order in relation to which this technique is to function. This is not given in his law course, yet it is an indispensable part of his preparation. It is largely a matter of terminology whether 'professional' refers merely to the technique of teaching, or includes the study of education in its larger setting as a social enterprise; or, even more inclusively, the whole cultural background of the teacher.

The particular definition one may give for 'cultural' or 'professional' makes little difference; but it makes great difference whether the functions of the Christian college, including the teacher-training function, are properly understood. For that reason I am taking the liberty to approach the problem from an entirely different angle. I shall endeavor to set forth in large outline a conception of the teacher-training function of the Baptist school, naming the major ingredients and leaving to each to determine for himself how much shall be labeled cultural, how much shall bear the stamp professional, and how much belongs perhaps within a third category not indicated in the question before us. I do not therefore, hope to answer categorically the question asked in the title. I hope merely to throw some light upon the teacher-training task of the college, and indirectly upon the question asked.

The Teacher-Training Program of the Christian College.

Determining the teacher-training program appropriate to the Christian college involves examination of two fundamental and far-reaching issues. First, we need to re-examine the whole

philosophy of Christian education, which has shifted within a century through imperceptible stages into radically new conceptions. Second, we need to set into its larger perspective the task of teacher training at the college level, which we shall regard as being primarily the preparation of teachers for the secondary schools. This will, moreover, involve an inquiry into the meaning of secondary education, as distinguished from education at both the elementary and the higher level.

The Purpose of the Church in Higher Education.

The teacher-training program of the denominational school must be in harmony with the general educational program of the denomination, just as the educational program must itself be in harmony with the ultimate program of the Church. May it not be that the dire distress of denominational education today is primarily due to the fact that we have forgotten our objectives and are attempting educational programs entirely foreign to the fundamental objectives of organized Christianity?

The objective of the Church in maintaing educational institutions is the same as it is in any other phase of denominational activity. It is the same as it is in sending missionaries to the foreign field, supporting pastors, maintaining Sunday Schools, organizing conventions. The one and only justification for any of these things is to *enthrone Jesus Christ in the hearts and institutions of men.* Every activity that contributes to this end directly, or that makes a contribution as a necessary indirect means, is justified, and nothing else is. This objective justifies and glorifies the most purely material of agencies—such as buying a missionary's ticket to the foreign field, raising money for a a school library, etc.—if they be means necessary to this objective; and it excludes the most idealistic of activities, such as furnishing opportunity for personal culture, if this culture is to be used for purely personal ends.

The Shifting Philosophy of Christian Higher Education.

Christian higher education in America has operated under three different philosophies.

The first was the Church-leadership conception. The idea was that the Church should maintain schools for the training of ministers, missionaries, and other religious workers. Harvard was founded because the colonists dreaded, as they stated, "to leave an illiterate ministry to our churches when our present ministers shall lie in the dust". Most of our denominational colleges had their origin in this primary purpose.

A second philosophy, which followed almost immediately afterwards and gradually overshadowed, but without displacing, the first, was the social-leadership conception, which contemplates the training of leaders for State as well as for Church. This is expressed in the charter of Yale, founded about sixty-five years later than Harvard, which describes Yale as a school " . . . wherein youth . . . may be fitted for public employment, both in Church and in Civil State". In like vein Woodrow Wilson, a young professor at that time, speaking at the Sesquicentennial of Princeton in 1896 on "Princeton in the Nation's Service" stated that the faculty during the Revolutionary period had " . . . consciously set themselves to make the college a place where young men's minds should be rendered fit for affairs, for the public ministry of the bench and senate, as well as of the pulpit."

This second conception of the Christian college evolved easily and naturally from the first for one significant reason: the basic preparation for leadership in the wider affairs of state and society is identical with that needed for Church leadership. The minister if he is to interpret the will of God for any generation, must have large understanding and appreciation of the social institutions and social values of his day. That, aside from the relatively minor amount of technique peculiar to each profession, is in all essentials the training needed by the jurist, the publicist, the educator, the statesman, or even the lawyer, if he is to be more than a mere practitioner.

The third philosophy under which we now operate, represents a purpose radically different from both the older conceptions. The function of the early Christian college was to fit

youth for a definite group of professions, the peculiar social importance of which placed them in a separate class. The common feature of all was that they dealt professionally with the instiitions of society. The Church was justified in training youth for these professions—which included other ministries than the ministry of the pulpit—solely on the ground that thereby it might make a greater social impact than merely through the Church alone. This third point of view into which we have simply drifted, through the accidents of historic development, may be called the parochial school idea applied to higher education. Its controlling principle is not merely that of training a few choice spirits dedicated to lives of service, but of training anybody for any line of secular endeavor, the distinguishing feature being in the religious atmosphere surrounding the student while he is being trained. We have lost sight of the fundamentally different objective which not only should affect the moral and religious behavior of the students but also determine the *fundamental program of the institutions.*

The drift into this third conception has also been natural, almost inevitable. The subject matter originally deemed suitable for social leadership has now become the common possession of the masses (though it has been subtly changed in character and a newer type of material is demanded by our increasingly complex civilization). The student bodies, which were originally made up of young men definitely fitting themselves for public service, have been overrun by those clamoring to be trained for the competitive struggle in the business or professional world. We have been unaware of the profound change in the outlook and purposes of our student bodies. There has, therefore, been loaded upon our denominations an educational task which they would never have accepted deliberately and with clear understanding of this change of viewpoint.

There is no way out of our present *impasse* except by a return to the second, the social-leadership conception. To restrict our institutions to the first, the training of religious workers only, would be harmful to these workers themselves. The min-

ister needs to rub elbows and rub ideas with those destined to write the editorials, to make, interpret, or administer the laws, or to blaze new trails in the social wilderness for civilization to follow. These are all concerned, from differing angles, with the same problems with which the minister must deal. Moreover, it would be neglecting an opportunity to contribute to the moulding of social institutions in conformity with the program of Jesus Christ. On the other hand the tremendously increased cost of educating each student, plus the unprecedented increase in enrollment, makes continuation of the present parochial school program clearly out of the question. Further, in so far as funds come from denominational sources rather than from private philanthropy, there is a question as to the morality of applying them to the education of youth who have not definitely committed themselves, *before they enter,* to a life work directed towards the objectives of the Christian program.

What the Social-Leadership Conception Involves.

The social-leadership conception of Christian higher education contemplates an institution for the training of youth who have definitely committed themselves to some type of service—such as the Yale charter speaks of as "public employment in Church or Civil State", or as Woodrow Wilson characterizes as "the ministry of the bench and senate". Probably no capable and clean-lived youth would be formally excluded, but the program would be such as to repel those looking for a short route to financial success. On the other hand, it would probably attract a large number of generous-minded youth who now attend secular institutions because they see no essential difference in the educational programs and find the secular schools better equipped.

The central function of such an institution would be to give the pre-professional training for an entire group of professions, of which law, journalism, and the ministry, may be taken as types, and over against which may be set another group, typical of which are engineering, medicine, and business under its pres-

ent set-up. The distinguishng mark of these professions is not the value of their service to society, but the kind of service,—not whether they affect human lives, but whether their primary concern is with *human relations.* This is but another way of saying that they deal primarily with social institutions.

The Nature of this Curriculum.

Such a pre-professional curriculum may, perhaps, be most easily visualized by picturing what is needed in common by this group of professions, aside from the peculiar techniques required for the practice of each. We need to keep in mind also that the underlying general education essential to all cultured individuals, regardless of vocation, forms no part of this program. It begins *after* the period of general training has been completed. Further, the term 'pre-professional' should not be interpreted in the modern sense of *preliminary specialization,* but rather in the sense of *wider orientation.* Just as secondary or general education is orientation to one's total physical and social environment, so this higher semi-general education is orientation to the common problems of all professions concerned with the institutions of society.

Such a curriculum might be determined almost equally well from the consideration of the non-technical needs of any one of the professions within this group. Indeed this is exactly how it was determined in the early Christian college. The curriculum was built around the needs of the minister, and this served the lawyer, the statesman, the educator, and the writer equally as well. A pre-professional course for the minister today, if this is as broadly conceived as it should be, would serve the same purpose again. It would not, of course, include the same *subjects;* but subject matter organized to meet, under present conditions, the same *aims* that the old subject matter met in the early days would be adequate now.

This older aim was to give insight into social values, social processes, and social institutions. This is why the classics, the core of the curriculum, were appropriately called the "human-

ities''. Today the same purpose is more effectively served by a curriculum embracing the ''new humanities''[1] and the social sciences. The latter have come into being only within the last half-century, and are needed in our increasingly complex social order. The function of the humanities may be regarded as that of giving insight into and appreciation of social *values*, whereas the social sciences make a more analytical study of social *processes* and *institutions*.

We may be able to picture the essentials of such a curriculum even more vividly if we consider the training needed by the prospective journalist, aside from the courses in news reporting, editorial writing, etc., which are of secondary importance. There is no field of human endeavor with the social significance of which he should not be familiar, and no social institution with the structure and functioning of which he should not have fair acquaintance . This is needed no less by the minister, the lawyer, the statesman, the critic of social institutions, and the educator who is seeking to preserve or improve them.

Many will ask how this differs from the general education commonly called cultural, which the liberal college was supposed to give. The greatest confusion exists at this point, and we can not begin to think clearly about any problem of the college until this confusion is cleared up. The confusion is due to several causes, chiefly historic. The arts college originated in the Renaissance university as a pre-professional school for the learned professions. The objective was to master the arts and gain insight into the institutions developed by civilization up to that time,—i.e. to come into possession of the race's extant culture. This was a necessary preliminary to the study of the specifically professional work of the schools of law, medicine, and theology, the social-leadership professions of that day. As culture spread to progressively wider circles, and lower levels, this same material became necessary for effective participation in the ordinary affairs of life The character of the cultural material subtly changed, moreover, from that of fitting for the

[1] The University of Chicago "Division of the Humanities" includes: English and foreign languages and literatures, philosophy, art, religion, and history.

direction of social institutions and processes, into that of preparing merely for effective participation It ceased to be a preparation for social leadership and became preparation for social membership. To adapt a phrase from David Snedden, it became consumer's knowledge instead of producer's knowledge. As such it ceased to belong properly to the college, which is a higher institution; and as a matter of fact it has progressively dropped to lower levels, now forming the basis of the secondary school curriculum. Consumer's knowledge, or preparation for social membership, is general or secondary education; producer's knowledge is higher or professional education. The Christian college is concerned with producer's knowledge in the field of social institutions and processes, and as such is preparatory for the social-leadership professions.

Secondary or general education is now consigned to the high school and the first two college years. The pre-professional curricula for the social-leadership professions belong to the senior college, while the units giving the specific techniques for the practice of these professions—courses in theology, law, etc.—belong on top of the senior college, or in some cases parallel to it. Education and journalism are good examples of the latter.

What this Conception Discards and Retains of the Present College.

To meet such a program as outlined would require the four-year college to surrender courageously much that it is now doing, and add, as resources permit, certain features now slighted.

Under such a program the Church-related college would give up three functions now interfering with its main job. *First,* it would surrender all professional schools not needed for its central task. It hardly needs stating that this conception leaves no place for professional training in engineering, agriculture, dentistry, medicine, or business unless it is radically reorganized. Law would be included only because the lawyer is also a potential legislator or executive—though it is conceivable that the

legal profession should some day become a noble instrument for social reconstruction. *Second,* this conception excludes work of strictly pre-professional character, except such as is preliminary to the social-leadership professions. Advanced courses in physics and higher mathematics, for example, pre-professional to engineering, would be included only in so far as they at the same time contribute to the major objectives of the institution. *Third,* such a conception excludes another type of highly expensive work, the real significance of which we often overlook. This is the highly developed academic specialization that adds an excessive share to the financial burden. Sequences in almost every department are expanded *ad libitum,* without regard for the real objectives of the institution. Now, academic specialization is professional training. Specialization in mathematics, for example, may be professional training for teaching, or pre-professional training for the graduate school and college of engineering.[2]

For sometime to come the colleges will need to retain the junior-college divisions in order to bridge the gap between the inadequate training of the high school and the strictly higher education of the senior college and professional schools. In time these will probably be absorbed by the extension upward of the public high school, to which they belong. As long as they are retained they should be formally recognized as complements of and supplements to the high school, rounding out the period of general education. Their curriculum would include approximately the same work in literature, arts, and science as is given now, though this would be infused with a radically new spirit and purpose. Most of the work would be of the survey and non-technical type. It would be dominated by the wider orientation rather than the pre-specialization point of view.

2 It will not be long before the graduate and professional schools relieve us of much of this burden, since they are already beginning to base their programs primarily upon the junior college; and only those students whose objective is one of the professions in the group named above will remain through the senior divisions of our colleges.

Essential Features of an Institution Organized According to These Principles.

The central unit of an institution organized in accordance with the foregoing principles would be a two-year senior college with a curriculum basically of a combined *new-humanities—social-science* type. A preparatory junior college division would be retained until the upward extension of the public high school makes it unnecessary. In its curricular organization it would discard the system of subject-matter sequences in favor of the type of organization now rapidly finding its way into many leading institutions. The best known example is probably the Swarthmore "honors" plan.[3] This type of organization aids in breaking down the middle wall of partition between subjects, allowing knowledge from all fields to be focussed upon problems of human life and human relations. Study is centered around large human issues, not subjects. Athough in such a set-up the humanities and social sciences would be central, the natural sciences, especially biology, would also be drawn upon for their contribution, though there would be very little academic specialization in any. Subject-specialization in the social sciences has about the same relation to large human ends that specialization in biology and chemistry has to medicine.

Either surrounding or topping this central senior-college curriculum would be, as far as finances permitted, departments and schools to give the technical preparation for the professions for which the senior-college work is basic. Law requires the most extensive program, and journalism probably the least. Numbered among the professional curricula would be the sequences for academic specialization in various subjects required for teacher preparation or pre-professional training in fields appropriate to the objectives of such an institution. These are distinct in purpose from the college, and should be limited to actual needs. Those wishing intense specialization should go to the graduate school, as they may now do, direct from the junior college.

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[3] See Brooks, Robert C. **Reading for Honors at Swarthmore.** (Oxford University Press.)

The Teacher-Training Task.

We have taken most of our time to outline a conception of a school designed for the single purpose of training youth who are dedicated to the task of enthroning Jesus Christ in the hearts and institutions of men. Such a school may be regarded as concerned with both aspects of the Great Commission. In training ministers and missionaries it is concerned primarily with the *making* of disciples. In training for social leadership, both ministerial and lay, it is concerned with the second part of the Great Commission, "Teaching them to observe all things" that He has commanded us. For when men observe that which He has commanded concerning their relations to one another, Jesus will have been enthroned in the institutions of men. With such a picture before us, it remains merely for us to point out briefly the teacher-training task of such a school, and finally, to indicate the bearing of this on the question asked in the title of this paper.

When we remember that the chief purpose of secondary education is fitting youth for social membership and that of the college is preparing for social leadership, we see the peculiar fitness of the Christian college for training teachers for the secondary schools. Since secondary education is for orientation toward these problems of human life and civilization, the higher orientation toward these problems given in the senior division of the liberal college is the supreme need of those who are to direct youth during the secondary period.[4]

This constitutes the major element in the training of the secondary-school teacher. There are two minor elements. One is specialization in the particular subject matter to be used by the teacher in this process of relating youth to his world. Unfortunately this is regarded as the major, even the sole element, and as a result the secondary school contains too much heterogeneous and unrelated material, often of a pre-technical nature. It is too often forgotten that in using science, history, literature,

4 Only partially given in the present senior college, but to become again its central function if the liberal college is to live.

or philosophy to relate youth to civilization, as much emphasis must be placed upon the civilization for which they are being prepared as upon the subject matter itself. Without such larger viewpoint, moreover, the teacher has no basis for selection from the abundance of material that confronts him.

In addition to this larger orientation and the knowledge of the subject matter, the teacher needs, of course, something of the technique of the task. This is admittedly third in importance and may not be determined in isolation from the other two. No one may say how these should be proportioned, but as a rough guess I should place them in the order of 3—2—1. This means that at least three-sixths of the time should be devoted to work of a general nature, two-sixths to specialization in subject matter, and one-sixth to technique. This should occupy a three-year post-junior-college period, less than which is now inadequate.

Now, how much of this shall be labeled cultural, how much professional, and how much, in either case, should be included in courses in education? Taking the last first, we may say that the Department of Education is responsible for much more than technique. It shares with the subject-specialist the determination of materials, and it shares with all agencies responsible for social policies the determination of objectives. Only by conference between the teacher-trainers and the subject-specialists may the materials be properly selected and adapted to instructional needs. The professor of education must also sit in conference with professors in the humanities, the social sciences, and even the natural sciences, to formulate the larger objectives; for he too belongs within the group that must become responsible for that wider orientation which is the proper task of the liberal college.

Finally, we are perhaps ready for the definition of culture for which this whole paper has been a preparation. It has remained for a non-Christian, Professor John Dewey, to formulate the definition of culture which is, perhaps, most in harmony with Christian ideals. "From the broader point of view cul-

ture may be defined as the habit of mind which perceives and estimates all matters with reference to their bearing on social values and aims.''[5] This is in harmony with Finney's succinct statement: " . . . the means of a full-rounded personality (i.e. culture) is an adequate understanding of one's social environment.''[6] If this is true, the total of the teacher's preparation is cultural, and courses in education should, along with other elements, be fundamentally cultural.

[5] Article, "Culture and Culture Values", in Monroe, Paul, **Cyclopedia of Education.**

[6] From a letter to the writer.

Book Reviews

I. HOMILETICAL, PHILOSOPHICAL AND THEOLOGICAL.

The Faith and the Way. By R. K. Maiden, D.D., Kansas City, Mo. 1929. The Western Baptist Publishing Company. 217 pages. Present, reduced price $1.00.

Pastor forty-four years, Editor for thirty-five years, Author, lecturer, Dr. Maiden had at the time of writing this book a rich experience of life, thought, influence leadership out of which to write a message to his own and the oncoming generation. Happily his labors continue and his oral and written messages have not yet ceased.

The serious aspects of the break-down of old forms and restraints in religion, in morals and in social morale have deeply impressed Dr. Maiden with the pagan and paganizing thought and standards, the perils and the confusion of a transition age. He felt impelled to speak. His message is not to unbelievers or to the "leaders" of a new order. Frankly he speaks to the followers of the Christ, to believers in God and in the Bible as God's word, to orthodox Christians. To these he brings a challenge and reminder of the things most certainly believed among us. We must 'buy the truth and sell it not.'

Dr. Maiden does not make the mistake of placing doctrine above practice. Taking Jude for example, he finds it necessary to exhort us "to contend earnestly for the faith once for all delivered to the saints"—that contention to be both for "sound words" in statement of the faith and in sound conduct in illustrating and enforcing the faith.

Dr. Maiden has combined these two elements in rare fashion and has set them forth with clarity, faithfulness, courage and sympathy for all whom he recognizes as the people of Christ. He has little patience with manifest error and less with pagan

perverters of the way of righteousness, but he has true sympathy with all men and especially with young people who wish to know and do the will of God.

There are some sincere loyal and godly Christians who will not agree with all Dr. Maiden's classification of views and theories, but there will be few to take issue with his main contentions. Very many anxious souls would find comfort and strength, challenge and courage in those finely written pages.

W. O. Carver.

"Our Concern With The Theology of Crisis." By Walter Lowrie. The Bohlen Lectures for 1932. Meador Publishing Co., Boston. 214 pages. Price $2.00. 1932.

Under the title the following explanatory statement is given: "The fundamental aspects of the Dialectical Theology associated with the name of Karl Barth, appreciatively presented as our possible Theology with the Query, whether it be not our only positive possibility. The crisis of Society and of the church understood as the crisis of the individual before God."

In his preface the author makes the confession that in two recent books he was influenced in his thinking by Karl Barth, a confession of which no one need be the least bit ashamed. Capitulating to that influence he has given us the best book in English to date on the Dialectical Theology (The latter part of that statement is made without acquaintance with the recent book, "Tell John", to which the author refers, but with a fairly thorough knowledge of all the other books written in English, including one which the author does not list and which he would not take kindly to if he should read it.)

One does not read far in this book without realizing that he is in the hands of a thinker who knows the Dialectical Theology and appreciates the fact that it cannot be interpreted in a short volume. Panck leaves something of the same impression upon the reader of his book ("Karl Barth: Prophet of a New

Christianity?''), but his treatment is more a criticism, while Lowrie's is an interpretation. For those who have not read either the suggestion may be made that this one should be read first, and Panck's second.

Dr. Lowrie pitches his whole discussion on the assumption that Christian thinkers should cultivate a genuine concern for the Dialectical Theology, or rather for the viewpoint from which it approaches theological problems, for Barth is more interested in correcting the attitude of the Christian student than he is in establishing a scheme or system of interpretation. The author correctly takes the position that the crisis of the Theology of Crisis is that of the individual as well as of society and the church. At times Barth and Brunner almost show evangelistic fervor in emphasizing the individual's hopeless condition before God and need of God's grace; and Gogarten's Ich und Du anthropology should easily blend with an individual missionary enterprise. All of which offers a note that is much needed in our complacent evangelical theology in America.

Dr. Lowrie makes the proper approach to the Theology of Crisis in studying the problems of time first, and following that immediately with an interpretation of the Barthian eschatology. The Barthian claim of a qualitative distinction between time and eternity (which, by the way, has something in common with certain types of modern philosophy, as Panck points out) is the key to his whole view. It is the only way of understanding his eschatology, and one must understand that first if he is to grasp the meaning of the whole view. Eschatology is not merely a final consummation of the temporal order but the interposition of a timeless eternity in an eternityless time, whereby God's eternal purposes and work may become contemporaneous with any period of time. Thus Jesus Christ is more than the Jesus of history, he is contemporaneous with us. Brunner has a fascinating, if fanciful, scheme by which he applies this principle to the question of the resurrection, which he has not published yet, and which, so far as I know, neither Barth nor Gogarten has used. Although Dr. Lowrie does not speak of it, it is in line with what he does say.

The author's statements are not complete with reference to Barth's position on salvation, the Gospel and the law, sanctification, and one or two other themes, but that is the inevitable price of treating the Dialectical Theology in one volume. All in all it is the best interpretation of this modern view that has come to us. H. W. TRIBBLE.

Immortality and the Present Mood. By Julius Seelye Bixler, Charles N. Clark Professor of Religion and Biblical Literature in Smith College. New York, 1932. Harvard University Press. 69 pages. Price $1.00.

"The current Ingersoll Lecture discusses the dilemma caused by modern man's yearning in spite of all his pose of adaptation to reality, for a significance for his values greater than that which mortal life affords, coupled with his complete inability to imagine immortal existence or to see how his values could be conserved by indefinite continuance through time. It is suggested that the way out may be through a recognition of the fact that timeless values are achieved in the aesthetic and mystical detachment, the logical critical judgment, and the devoted, disinterested activity of which humanity is capable. These mark the ends of spirit as distinct from those of life, and point to a goal which has more intrinsic worth than that of survival itself."

Yet how can there be "intrinsic worth" that does not survive? The only legitimate answer is that which the Author suggests but does not develop, does not even clearly state. It is that in "life which is life indeed,", what Jesus teaches us to call "Eternal life", ζωὴ as distinguished from ψυχὴ or βίος, time ceases to have significance. It is not survival but "deathlessness." And "deathlessness" is the proper translation of Paul's word, rather than immortality when he tells us that the Christ "brought life and immortality to light through the Gospel."

The book seems to go too far in concession to the current assaults in the hope of individual immortality and not far enough

in the quantitative grounds for the hope. His ready yielding the claim that immortality is not an essential factor in religion, because Buddhism neither hopes for or desires it seems to be a surface dealing with the matter. Still the emphasis on quality of life rather than quantity is in the right direction.

W. O. CARVER.

Aids to Christian Belief. By Francis John McConnell. New York, 1932. The Abingdon Press. 178 pages. Price $1.00.

These lectures were delivered at Wesleyan University in 1932 and the University of Illinois in 1932. They aim especially at helping college men and women. They deal with "Scales of Value"; "The Growth of Ideas"; "Social Stimulus"; "The Acceptance of Challenge"; "The Religious Expert."

Most of us are debtors to Bishop McConnell and know his serious earnestness, his philosophical approaches to practical problems, his passion for social righteousness, his gift of forceful statement, his quiet humor. These are all in this small volume. He keeps in full sympathy with the student attitude while calling students into deeper and broader lines of thought and interest than most of them have yet entered. It is a volume that will give help to many. W. O. CARVER.

"Is God a Person?" By E. S. Brightman, Professor of Philosophy in Boston University. The Association Press, New York. 87 pages. Price $1.25. 1932.

Sometimes it happens that a short book is better than a long one, and often a straightforward treatment of simple essentials is of more value, especially to the layman in philosophy, than speculative exclusions into the remote realm of the abstract. For those who could not follow Professor Brightman sympathetically in his earlier books on God ("The Problem of God,"

1930 and "The Finding of God", 1931), because they offered too much speculation and not enough interpretation, this short volume comes as the piece de resistance of his presentation of his view. Evangelical Christians can follow him here, and that with relish.

Nor do I mean to suggest that the question of the personality of God is a simple or elementary one. As a matter of fact, it is as profound and far-reaching as any, but it is the essential key to the whole problem of properly conceiving God. We want to know above all things else whether God is personally in love with man. The author goes after the answer to that question and finds it. He finds it in philosophy, in experience, and in Christ. He starts out by giving a brief but clear analysis of "The Place of Personalism in Modern Philosophy" (the heading of the first of the three chapters). That chapter alone makes the book worth while as a suggestive guide in understanding modern philosophical thought concerning God. I have just finished reading Robinson's "An Introduction to Living Philosophy," a splendid book in every way, but Brightman's statement on Personalism will prove a more practical guide to the average Christian, who is a layman in philosophy.

The second chapter deals with "The Meaning of A Personal God in Modern Life." It is not only a guide, but a stimulus to all who are prone to think of a living faith in God as an easy matter. He points out that the Christians and mystics of history and of to-day who have climbed the heights of communion with God, have found faith difficult, have even had to suffer for it and in it. Criticism of the Church and of certain types of Christians crops out occasionally. For example, "The dependance of the church and religious institutions on the support of wealthy givers has often had the effect of closing the church's mouth about evils in the industrial order from which her benefactors derive their profits. When atheists protest against the church on the grounds they are coming closer to doing the will of God than is the church itself." This is sharp criticism, but the church should be sincere enough to accept it

for what it is worth and benefit by it. The author also delivers some telling blows against atheism.

The third chapter deals with "The Place of Christ in the Interpretation of a Personal God." Here the author looks upon Christ not as a substitute for God, but as a way to God, a revelation of God. He makes the statement that many Christians claim too much for Jesus—a statement of doubtful value. If one claims too much for Jesus it is probably because he does not properly understand him. Our error is not in claiming too much for him but in superimposing on him our misconceptions of him. However, Prof. Brightman gives Christ a very definite and real place in God's self-revelation and in man's discovery of God.

It occurs to me that this book is a key to the author's two earlier volumes. I shall re-read them with this in mind. The three chapters presented here were originally lectures delivered before the Y. M. C. A. Graduate School in Nashville. Every minister and Christian worker, with any sort of interest in philosophy, will enjoy and profit by reading them.

H. W. Tribble.

"An Introduction to Living Philoscphy." A General Introduction to Contemporary Types and Problems. By D. S. Robinson, Ph.D. Thomas Y. Crowell Co., New York. 381 pages. 1932. Price $3.00.

Often students who failed to get a course in philosophy while in college ask me to recommend a book that will give them an introduction to present day philosophical thinking. Such a book must be simple in its form, clear in its analysis, and comprehensive in scope. It must assume that the reader is not a philosopher in the professional sense; in fact, it can safely assume only one thing, and that is the interest of the reader in the elementary problems of philosophy. Assuming that interest the style must be attractive enough and the language simple enough to fan the enthusiasm of the reader into a resolve to read further

in the general field of philosophy. This book by Professor Robinson is just such a book, and I am ready to recommend it.

The author, however, has put more into this volume than might be implied in my statement above. His book is more than an introduction, it is an interpretation, as it must needs be in order to be a good introduction. He has classified the living philosophers and their views with such clarity that one feels that he is learning a bit of philosophy as he progresses through the book. His three main types are Idealism, Realism, and Pragmatism. When I first glanced at the table of contents I felt some disappointment in not seeing Personalism listed, but that was in some measure removed when I found his treatment of it in connection with, as a subordinate type under, Idealism. Although I am quite ready to agree with his classification I could wish that he had given more consideration to the various forms of Personalism.

For the preacher or the teacher, for the man who has made no special study of philosophy or for the diligent student of modern thought, this book offers considerable help.

H. W. Tribble.

A Voice for God. By J. Stuart Holden. Published by Revell. 285 pages. Price $1.75.

In this volume of nineteen sermons Dr. Holden becomes a voice for God in these restless and uncertain times. His primary concern is spiritual religion, the realization of God in the soul. There are to be found here sermons that comfort, encourage and challenge. Little attention is paid to the political, economic and social problems of the day directly; the object is not to get things done on the outside, but on the inside.

To that end we are given challenging messages on "We may be what we will," "Only partially Christian,", "What might have been, if only—", and "The all-round Christian life." The author is also fully awake to the need of spiritual renewal

in a day of depression and speaks of "Irrational rejoicing", "Blessed are ye poor," "Sowing and rejoicing in hope," "Seeing what is unseen," "The compensations of grace", etc.

These sermons, every one of them, will do the reader's soul good, and for preachers will suggest the kind of messages for which countless numbers are hungry.

J. B. WEATHERSPOON.

The Angel in the Soul. By Joseph Fort Newton.
When Christ Passes By. By Walter Russell Bowie.
The University of Experience. By Lynn Harold Hough.

These three volumes are numbers of a series of popular priced ($1.00) books of sermons being published by Harper and Brothers. They represent the best work of outstanding American preachers, and ought to be very valuable to many readers, expressing as they do the tone and message of some of the leading pulpits of the land. Each of the authors is known in ministerial circles through books already published. They do not invite to "light reading", but to serious study of fundamental and vital problems of religion in our day.

In "The Angel of the Soul", Dr. Newton in ten sermons presents various aspects of the essential truth that "religion is the life of God in the soul." What Dr. Newton himself says about the sermons by Dr. Bowie in "When Christ Passes By" might be said with equal truth about his own: "These sermons are the words of a man familiar with the most perfect fruits of culture, and sensitive in high degree to the charms of literary form. Not merely in palpable allusion, but in their lucidity of style, their inwrought beauty of imagery, their modulation of rhythm, and in a most chaste verbal reserve, one discerns a master of speech. They captivate as much by their human insight and understanding as by their vision of the Reality which men seek so wistfully and find so rarely".

The volume by Dr. Hough is true to the man and the message of his other writings. He has history, literature and philosophy

at his command and employs them in his exposition of the Christian verities. He stands high among the scholars of the American pulpit and as preacher to the intellectulaism of the day.

Not only will many preachers find in these volumes much spiritual food, but examples of the best homiletical methods, and an understanding of how some preachers are relating religion to the whole life of man. The writers are men of different faiths and difficult approaches, and of course we shall challenge their teaching here and there, but everywhere they are stimulating and helpful. Many preachers will want the entire series.

J. B. WEATHERSPOON.

"Perfectionism." By B. B. Warfield, Late Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton. The Oxford University Press, New York. Vol. I, 399 pages, $3.00. Vol. II, 611 pages, $3.50. 1931.

These are the seventh and eighth volumes of the articles and essays written by Dr. Warfield, that an editing committee have published since his death. The author was for thirty-four years professor of Theology in the Princeton Seminary, and recognized as one of the greatest theologians of his day. He was painstaking and thorough in his research, and clear in his presentation of his findings. In these volumes we have the most complete study of the doctrine of perfectionism in the field of Systematic Theology that has yet been made.

Beginning with Ritschl, whose perfectionism was Pelagian, the first volume traces the doctrine through the rationalists and the Higher Life Movement. Considerable attention is given incidentally to Luther, as interpreted by Ritschl and others. Lengthy discussion is given of the views of Wernle, Clemen, Meyer, Pfleiderer and Windisch, as also of the significance of the "Keswick Movement" in Great Britain, and "Die Heiligurgsbewegung" in Germany. In the second volume the Oberlin Perfectionism is thoroughly presented. Noyes, Mahan, Finney,

Upham and others are studied in tracing the spread of the Higher Life Movement in America, and in showing the far-reaching influence of the Wesleys and Wesleyanism. Here is an encyclopaedic work on Perfectionism that will stand alone for many years.

H. W. TRIBBLE.

The Christ of The Old Testament. By Edward Mack, Professor of Hebrew and Old Testament Interpretation in Union Theological Seminary, Richmond, Va. Presbyterian Committee of Publication, Richmond. 208 pages. Price $1.50. 1926—Reprinted 1932.

Dr. Mack has given us here a very helpful study of Messianic prophecy. First setting forth a general survey of the prophetical literature and a suggestive statement of the New Testament view of prophecy, the author then begins with the Protevangelism and traces the stream of promises, in prophecy and in type, that culminates in the coming of Christ as Messiah. He accepts unquestioningly the principle of progressive revelation as the basis of his study and the conservative chronological arrangements of Old Testament literature. He contends that the Messianic Hope "was not sporadic nor occasional, but found in every age of the people's history, as also in all the literature of the Old Testament." He overlooks no detail, and his interpretation is sound. A study of this book will deepen one's understanding of the Old Testament Scriptures and of Christ.

H. W. TRIBBLE.

Humanism As a Way of Life. An Essay by Joseph Walker, with a Foreword by John H. Dietrich. New York, 1932. The Macmillan Company. 83 pages. Price $1.25.

We are told that the Author, a lawyer of Boston "arrived at his conclusions", as set down in this Essay for the purpose of informing his family of his views on religion, "quite independ-

ently and did not know until later that others were thinking along these same lines.'' He discovered, so we are asked to believe, that he was a very clear thinking well-spoken Humanist while as yet he knew not of the rising Humanist cult. This is a truly remarkable thing if it can be taken at its face value. For it is a very good statement of what a Humanist layman would believe if he refrained from knowing the history of religion and contented himself with rather unconsciously absorbing from thought currents of the day materials for working on a philosophy of life.

The author writes clearly and forcefully and Dietrich, who speaks with authority in this field, is within the judicial limits in calling this ''really a 'Short Introduction to Humanism' '', especially for the untechnical student

W. O. Carver.

II. EDUCATIONAL AND SOCIAL.

The Making of a Teacher. By Martin G. Brumbaugh. Harper and Brothers, New York. 1932. 223 pages. Price $1.50.

Nearly twenty years ago Dr. Brumbaugh wrote this book on teaching methods, intended primarily for teachers in the Sunday School. The book had wide vogue, and was at one time given place in the Gold Seal Course of the Baptist Sunday School Board. The new edition brings statistical information up to date and presents other corrections and revisions. In the main, however, the new edition is the old in a different dress. It is from the familiar content-centered viewpoint, based on the Herbartian psychology of a generation ago. In spite of the fact that it represents an educational philosophy which has been largely discarded by modern educators, the book remains readable, stimulating, interesting, and at some points practically val-

uable. It would seem a little questionable to bring out a new edition of a book thus outworn when there are so many books on teaching methods that reflect the newer and more vital viewpoint. Somehow it is a little painful to see a dignified old gentleman step out in the dress of a modern youth, with no way to conceal his gray hairs and wrinkled face. Most of us, when we want to go back to a book representing the viewpoint of another generation prefer the good old original edition which makes no pretension of being anything other than it is.

G. S. Dobbins.

Character In Human Relations. By Hugh Hartshorne. Charles Scribner's Sons, New York. 1932. 367 pages. Price $2.50.

Few more significant movements in modern education have arisen than the character education movement. Among the pioneers in this field Professor Hartshorne stands out as most eminent. For twenty years he has done an enormous amount of work in the study of the meaning and the development of character. Together with Professor May, he has led in the research carried on resulting in the two monumental volumes, "Studies in Deceit," and "The Organization of Character." These books have been objective and statistical, and have dealt very little with theory and philosophy. On the basis of the vast data gathered in this research work, Professor Hartshorne has written the present book setting forth the several theories of character, and setting up his own conclusions.

The book is divided into four sections—(1) a description of the various types of effort being carried on in the interest of character education. (2) A discussion of the several theories of character—character as a bundle of traits, character as a collection of habits, character as a psychic pattern, character as a set of motives which persist through all phases of experience, and character as self-synthesis "in which the biological organism acquires psychological experience in making its adaption to

the cause-and-effect world." It is this phychological view of character formation that Dr. Hartshorne himself sets forth as the most adequate explanation. (3) Character as effective functioning—"from chaos to order in moral growth," "character as a mode of interaction," and "implications of the concept of social function." (4) Method and organization—"the idea of a school," "the ethical value of social projects," "learning to function," and "organizing for character." The bibliography is especially complete and valuable.

One is struck rather forcibly by the relatively slight emphasis placed upon religion as a factor in character growth. Indeed, a careful reading of the book would leave the impression that religion is not significant for character after all, but that character is almost wholly the resultant of social interaction. There is occasional incidental reference to the work of the churches, but the reader has failed to find anywhere a direct reference to Christ, to Christianity, to the Gospels, to religious conversion, to the necessity or possibility of any other than a purely naturalistic causation in the development or transformation of character. The Bible is wholly ignored as having any place whatever in a program of character education and even worship is mentioned purely incidentally. Here, then, is a program of character education stated almost entirely in terms of a mechanistic psychology. One wonders from what source the power will come to vitalize this elaborate machinery.

G. S. Dobbins.

Thunder and Dawn. By Glenn Frank. Published by Macmillan. 1932. 404 pages.

Under this title suggested by Ruskin's words, "There is thunder on the horizon as well as dawn," President Frank tells what he sees upon the horizon of our western world, particularly of the United States. He explains in an introductory chapter that the volume is the outgrowth of "an attempt to assess real-

istically the elements of health and the elements of disease in the political, social and economic orders of Western life," an attempt "to find some valid ground for courage despite the highly problematical future of Western civilization."

In his diagnosis of the situation he begins with the materialism of pre-war days with its idols of imperialism, industrialism and hedonism, and follows along the path of war-time idealism, and post-war cynicism to what he calls the panic-born planning of the present. In two comprehensive chapters he makes a study of post-war literature as it reflects the pessimism of the "prophets of doom" on one hand, and in the other the courage and constructive faith of the prophets of hope and he sides with the prophets of hope, setting forth (in chapter four) seven concepts which he believes might become the "rallying cries for a new renaissance of the West." These are (1) a cultural, as opposed to a political, nationalism; (2) economic internationalism; (3) rationalized politics as a substitute for the "uncritical crowd-mindedness, irrational hatreds of peoples and of personalities, limited class interests, and the organized insincerity of campaign strategy" which have characterized the politics of the past; (4) a mass-conscious industrialism; (5) socialized religion by which alone the social order can be spiritualized; (6) a well-bred race; and (7) a realistic pacifism, which will not only preach ideals, but face realities with practical solutions.

After diagnosis and prescription arises the question of administration. This is answered in chapters on "Educating for Social Mastery"; 'The Social Dynamism of Religion"; "Racialism and the Nazarene"; "The Church at War"; and three chapters in which our machine economy is defended as a "tool of emancipation" rather than something to be scrapped to make way for freedom and human progress.

The closing chapter is a study of the present economic depression and its bearing upon our future. Words from his closing paragraphs are worth pondering: "Three possible roads of economic destiny stretch before us, each having as its goal a wider distribution of wealth: (1) the road along which economic

leadership may seek to effect a wider distribution of wealth by the way it administers wages, hours, prices, profits, and the other factors of business and industry; (2) the road along which political leadership, in the event economic leadership goes renegade to its responsibility, may seek to effect a wider distribution of wealth by taking income and inheritances more and more drastically; and (3) the road along which social leadership, in the event that both economic and political leadership fail or refuse to effect a wider distribution of wealth, will seek to effect a revolutionary overturn."

The analysis of the writer's thought is everywhere clear. He covers a wide range of study and will introduce many of his readers to a realistic view of the crisis that western civilization faces. There are not many single volumes that give so comprehensive a view of the facts and moods of our time.

J. B. WEATHERSPOON.

Tarbell's Teachers' Guide. 1933. By Martha Tarbell, Ph.D. The International Sunday School Lessons, Improved Uniform Course. Fleming H. Revell Co., New York. 432 pages. Price $2.00.

This is the twenty-eighth volume of these uniquely helpful guides. There has been little change in the general plan since the first issue in 1906. There has been, always, pioneering in the attempt to keep up to date, and with Miss Tarbell this has usually meant keeping ahead, but those who have leaned heavily on these volumes through the years, are happy that the same plan is followed that they may know just where to turn to find the new, fresh suggestions, as the years come and go.

In the 1933 volume will be found 432 pages filled with new, usable information; many colored maps of the Bible Lands studied, many pen and ink sketches with other beautiful pictures; and besides interpretation, stories, poetry, etc., there are fourteen full pages of suggestions for teaching.

There is the same sympathetic treatment of Bible texts combined with a growing knowledge of the proper pupil approach. One wishes that the review copy had been received early enough to receive notice in the October issue. However, one believes that former possessors will be such in 1933.

F. M. Powell

Doran's Ministers Manual, 1933. Compiled by Dr. G. B. F. Hallock. Round Table Press. 702 pages. Price $2.50.

Truly this is "an inexhaustible fund of ideas for every service of the year." This Thesaurus of high grade, Homiletical material has been issued annually since 1926. The first volume was a pioneer in its field and every successive one has been an improvement. Climaxing them all, one is certain, is the volume for 1933.

These volumes were never planned to be ends in themselves, but as helpful means to an end. However the danger of reading such a book is very great. "A dozen books in one", indeed! Sermon outlines, children's sermons, hundreds of "seed thoughts" and Bulletin Board slogans. Five hundred choice fresh, illustrations—200 quotable Poems, 53 midweek, prayer service talks, etc., etc.

And entirely part from the fund of material is the rich suggestion to every busy pastor who *thinks*. This is a great book, the classic of its *kind*. F. M. Powell.

The Minister and His Opportunity. By Frederick A. Agar. Fleming H. Revell Company, New York. 96 pages. Price $1.00.

Any book by this veteran student of church life and friend of preachers is gladly welcomed by the large circle of men who have sat at his feet and gained help and inspiration from his many books. This latest book is marked by his usual incisive

style and practicality. In other discussions Dr. Agar has dealt primarily with the church, placing the pastor at the center but giving chief attention to organization and administration. In this splendid little volume he concentrates attention on the minister himself, analyzing with care his duties and opportunities, his qualifications for leadership, the essentials to his success, his paramount responsibilities and opportunities. One chapter alone, on the pastor's relation to church finance, is worth the price of the book. The reading of this discussion will engender new enthusiasm for the everyday work of the pastor, and lift him to new levels of interest and efficiency in his work.

G. S. Dobbins.

Peloubet's Select Notes. Amos R. Wells, Litt.D., LL.D. W. A. Wilde Company, Boston, Mass.

Dr. Wells can be counted on to give to careful students a useful help. For fifty-nine years this dependable book has made its appearance. It seems to the reviewer that the present volume is up to the high standard set by Dr. Peloubet and maintained through more than half a century. The teacher who wants to have a mine of information ready at his reach will do well to secure this new volume. Kyle M. Yates.

III. BIBLICAL AND LINGUISTIC.

The Sealand of Ancient Arabia. By Raymond Philip Dougherty, Professor of Assyriology and Babylonian Literature and Curator of the Babylonian Collection, Yale University. Yale University Press, New Haven, Conn. 203 pages. Price $3.00.

This is volume Nineteen in the Yale Oriental Series in original researches. Strictly scholarly, scientific, and original. The work is a masterpiece in correlation and deduction. At first glance, one would feel the utter futility of seeking to reconstruct an ancient kingdom without any native records to point the way, to build simply on assertions and implications found in the narratives of neighboring peoples. But herein lies the great fascination of this work that, though the author is dependent on records originating in other countries, he sifts a stupendous amount of source material with great skill to produce relatively satisfactory conclusions regarding the geographical limitations of the Sealand and the importance of the country in the ancient world. The net result of this investigation will perhaps be shocking to students of these old backgrounds but none the less illuminating. To one who has traversed the vast areas of Arabia there was never any difficulty in understanding why certain parts should have been designated *Arabia Petraea,* and *Arabia Deserta,* but there was the perpetual enigma as to why a region so utterly devoid of life and attraction should have been termed *Arabia Felix!* Probably this question is now on the point of being answered. At any rate here is a most interesting study, the story of a country stretching across the middle section of Arabia from the Persian Gulf coastlands to the Gulf of Akabah immediately south of Petra. Assuming that climatic conditions have radically changed, in early ages all of this region was not only habitable but was prosperous and populous. It is held that we might have in this Sealand territory numerous Old Testa-

ment connections reaching back to the early narratives in Genesis. Indeed it is definitely stated that in point of time the first and last Kings of the First Sealand Dynasty were contemporaneous with the First Babylonian and the First Kassite Dynasties respectively. This would of course synchronize in its earlier connection with the era of Hammurabi and Abraham. It is these side-lights that animate and vivify the monograph from beginning to end. Attention is here called to another interesting development relative to another section of Arabia, the extreme southern, which is treated in the current issue of the National Geographic with conclusions similar to those of Professor Dougherty regarding the original fertility and strategic importance of all this territory. The author is to be congratulated on this splendid piece of painstaking and scholarly work.

J. McKee Adams.

A Greek-English Lexicon. Compiled by Henry George Liddell, D.D., Dean of Christ Church 1855-91, and Robert Scott, D.D., Master of Balliol College 1854-70, Dean of Rochester 1870-87. A New Edition Revised and Augmented throughout by Henry Stuart Jones, D. Litt., Principal of the University College of Wales, Fellow of the British Academy, sometime Camden Professor of Ancient History, Fellow of Brasenose College, and Fellow of Trinity College, Oxford, with the Assistance of Roderick McKenzie, M. A., Fereday Fellow of St. John's College, Oxford. Part V θησαυροποιέωκ—ώψ. Clarendon Press, Oxford, 1930. Price $3.50. Part VI λ—οἶ. Clarendon Press, Oxford, 1932. Price $3.50.

This gigantic undertaking is proceeding slowly, as of necessity,, but surely and nobly. The papyri, the inscriptions, the Κοινή writers are illustrated in a way not possible for the old Liddell and Scott. It will be a glad day when the whole task is completed. And yet one must not conclude that there will be no need for a new lexicon of the Greek New Testament, for the phenomena in the New Testament are not adequately treated in a lexicon covering so vast a field. For instance, the use of καί in the New Testament in the sense of "and yet" is illustrated

by only two examples (Aristophanes, Euripides), and by none from the New Testament. The treatment of μετανοέω is brief and draws no distinction between μετανοέω and μεταμέλομαι so necessary to understand the New Testament teaching of this important word with the unfortunate rendering "repent" (be sorry again, a Latin idea not in the Greek). But it is a great and indispensable work. A. T. ROBERTSON

Standard Indexed Bible. Published by John A. Hertel Co., Chicago, Ill.

This new Bible help is published for the International Constructive Sunday School League. It contains in addition to the Old and New Testaments an alphabetical and cyclopedic index, a unique set of charts from Adam to Christ, a resume of the leading doctrines, a complete Bible dictionary, a harmony of the gospels, an alphabetical arrangement of the parables and miracles, an outline of the events in the lives of twelve noted Bible characters, a list of instructions for personal workers, a guide to the laws of the Bible, the events in the trial and crucifixion of our Lord, and fifteen good maps of Bible lands.

It is an excellent volume to have at hand for careful study of the Book of Books. KYLE M. YATES.

Archaeology of the Old Testament. By Edouard Naville, D.C.L., LL.D., F. S. A. Samuel R. Leland, Inc., New York City. 212 pages. Price $1.75.

This book is a critical study of the age and composition of the writings of the Old Testament in the light of recent discoveries in Palestine, Egypt, and Mesopotamia. The work is by one of the outstanding investigators of the modern period. The student of the Old Testament will find here a refreshing presentation of many baffling problems of the ancient records though

he will not probably assent to all of the conclusions reached. Of chief interest is the author's theory regarding the original production of the early narratives. Looking at these writings in the light of the different finds of the last thirty years, "we cannot but arrive at the conclusion that the oldest documents of Hebrew literature have been written neither in the Hebrew language, nor with the Hebrew script, but in the idiom and with the characters of the tablets of Tel-el-Amarna, namely Babylonian cuneiform." While others have maintained a similar thesis relative to the earliest form of the Hebrew literature, Dr. Naville probably presents the most appealing case. The Old Testament interposes no objection relative either to this hypothesis or to any alternative view adopting the Egyptian Hieroglyphics or the earliest Semitic Scripts not mentioned in this work. Assuming the Mosaic authorship of the Pentateuch substantially as we have it at present, it is not incredible that the author might have employed either the Babylonian Cuneiform or the Egyptian Pictographs, both of which were perfectly known in Egypt and in Canaan. According to the Serabit el-Khadim inscriptions, there was at hand a third medium, not remotely separated from the language of the Phoenicians, Moobites, Israelites, and Canaanites. On the other hand, the conclusion which is reached by the author, assuming the Cuneiform characters, is obviously true: "I believe that if the Pentateuch is studied in this light, many of the assertions which are proclaimed by the critics to be unassailable are bound to disappear. What reason is there for assigning different authors to the four tablets which we traced in the first nine chapters of Genesis? There is no discrepancy between them, though they are independent, and we have found no ground whatever to question their being the work of one author."

In addition to this particular contribution in defense of the Old Testament, the author discusses two absorbing topics with great learning. The first of these presents the early narratives as the work of a man who knew Egypt thoroughly well, whose knowledge is reflected in details peculiar to life in the Nile area.

In the second topic, the Journey to Canaan, it is held that the accounts are from the hand of an eyewitness of and participant in the events narrated. Finally, in the concluding chapters one will find a splendid summary of the Aramaic papyri found at Elephantine, together with far-reaching implications concerning the discovery. Every student of the Old Testament will find real pleasure in the perusal and study of this book. There are many points regarding which there is yet difference of opinion but, on the whole, the work is very suggestive and valuable. It is commended as a fine contribution in this particular field.

J. McKee Adams.

Das Bild Christi im Wandel der Zeiten. Einhundertsiebenunddreissig Bilder auf 112 Tafeln gesammelt und mit einer Einführing sowie mit Erläuterungen versehen von Hans Preuss. Dritte und vierte neubearbeitete Auflage. 1932. A. Deichertsche Verlagsbuchhandling D. Werner Scholl, Leipzig, Germany. Preiz Karteniert R M 3.80. Elig. Leinenband R M 4.80.

These pictures of the great paintings of Christ through the ages with brief descriptions are exceedingly interesting. They include some by Raphael, Rembrandt, Durer, Holbein, Veronese, Guido Reni, Valasgnez, Dore, and many other masters.

Almost every phase in the earthly life of Christ is here represented. It is a book to pore over slowly and reverently to get the ideas of these great artists about Christ. It is beautifully printed.

A. T. Robertson.

Studies in the Birth of the Lord. By Elwood Worcester. 1932. Chas. Scribner's Sons, New York City. 300 pages. Price $2.50.

Dr. Worcester claims to go by the facts as far as they can be determined. But he has his own way of determining them. Instead of seeing, as most scholars do, that Matthew and Luke give independent accounts of the Virgin Birth of Jesus, he per-

ceives that Matthew wrote long after Luke and adopted Luke's erroneous view of the supernatural birth of Jesus. He suggests that Apollos under the influence of Philo wrote the birth stories of John and Jesus full of allegory, myth and legend, and that Luke worked the stories into his Gospel and that Matthew reworked them into his book. All this pure hypothesis is gravely put forward as a "solution" of the problem since it will never do, of course, so great a miracle as the Virgin Birth of Jesus!

A. T. Robertson

The Apostle John. Studies In His Life and Writings. By Dr. W. H. Griffith Thomas. Late Principal of Wycliffe College, Toronto, Canada. 1932. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England, Also Glasgow and Edinburgh. 372 pages. Price 4 shillings net.

This helpful volume is called "Suggestive outlines for preachers and teachers." It is just that. There is a brief Life of the Apostle (pp. 9 to 100) a discussion of the Gospel of John (pp. 103-207), then a treatment of the Johannine Epistles (pp. 229-341), and lastly a brief discussion of the Revelation (pp. 343-368), with a Bibliography (pp. 369-372). The purpose all through is to give in clear and simple form the contents of the Johannine books. There is little of technical discussion of words or details, but a fairly full outline of the ideas in the various chapters. The tone is reverent and the aim is practical.

A. T. Robertson.

My Neighbor Jesus. In the Light of His Own Language, People, and Times. By George M. Lamsa, with a Prefatory Note by Henry Wysham Lanier. 1932. Harper and Brothers. 148 pages. Price $1.50.

There is undoubted interest in the point of view of Mr. Lamsa, an Assyrian Christian, who still speaks Aramaic and lives in a mountainous district without railroads. Hence he

feels that he can understand the language of Jesus better than most modern men. There is something in his contention, but it does not follow that the syriac versions are always correct. when they differ from the Greek Gospels. He holds for instance, that the Aramaic word for "rope" like the Greek word for "camel" relieves the difficulty about going through the eye of a needle, but not very much for both are impossible and Jesus expressly said it was impossible with men. But there is a certain piquancy in Mr. Lamsa's interpretation.

A. T. Robertson

IV. HISTORICAL, MISSIONARY AND PRACTICAL.

Liberalism in the South. By Virginius Dabney. University of North Carolina Press. 1932. 456 pages. Price $3.50.

After a rather tedious and indefinite discussion of the meaning of liberalism the author purports a survey of the liberal movements in the South from Thos. Jefferson to the present However, the title is misleading, for the book is not a survey of liberalism, but of certain phases of Southern life and these generally from a personal bias and in a limited way. To make a survey of liberal movements in the South—or any other section—would be a huge undertaking and would demand the widest culture and a broad, sympathetic understanding on the part of the surveyor.

The youth, type of culture, occupation, temperament, and seemingly, the associations, of the author quite unfit him for the task which he so blithely undertakes and so inadequately performs. This book is a stingy plea for liberalism; a most intolerant demand for toleration! Those who do not agree with the wholly destructive type of criticism herein set forth, which often amounts to nothing more than hatred for all restraint,

legal, social or religious, are branded not only as illiberal, but intolerant reactionary and ignorant. Practically every good thing in the book—and there is much scattered history—is vitiated by its being intermingled with some partisan utterance or some quotation that is so puerile as to cause the reader to lose faith in the author's ability or desire to present his subject fairly.

To be a Methodist, a Baptist; to believe in the Bible; to be a Prohibitionist, in fact, to have any Christian connection, or to be a Democrat who did not vote for Mr. Alfred E. Smith, is to fall under the curse and censure of "the liberals." The author devotes pages to the discussion of "Evolution"—never remotely suggesting what he means by it—and how *Darwin's* theory relegated the Bible to the growing scrap heap of superstition, and how it placed Adam and Noah in the same category as Thor, Vulcan, etc. He "settles" with a single stroke, problems that have engaged the best *thinkers* for centuries. Any Christian Theology is to him, medieval. For any Christian Denomination to conduct an institution of higher learning with any sort of doctrinal restraint in bigotry and ecclesiastical persecution. Doubtless the author forgets that all of our colleges and universities at *first,* were established, owned and controlled by Christian Denominations.

The most useful parts of the book deal with slavery, popular education and publications. These are especially good when historical and without comments. "Liberalism", however, comes to be one-sided—i. e. the opposition of certain things in a certain way. To live without interference from organized society, or without any restreant from religious and spiritual idealism; to "wise crack" at will and at random and to "slam" the good and the great, past and present, to imitate Mencken, to condone Saccos and Vanzettis and to vote for "Al" Smith as President of the United States seems to be the epitome of liberalism.

One selects two incidents out of many which are typical. The author mentions the removal of Dr. Toy from the faculty of

the Southern Baptist Theological Seminary, but in a manner that no one would suggest who knew the facts—unless he wished to pervert the facts. Dr. Toy died a Unitarian—a thing he had a perfect right to do but not as a professor in a Baptist School. Not a word is spoken of the founding of that school nor of Drs. Boyce and Broadus, two of the outstanding men of the South.

Either through spite or utter unawareness of the facts the author classifies the late E. Y. Mullins with T. T. Martin and Frank Norris. Not a word of the greatness of Dr. Mullins, a scholar of the first magnitude, a Christian statesman known and honored around the world, but a single quotation, taken out of its setting, is used as ample background to state dogmatically, Dr. Mullins' attitude and position as a Baptist and as to education and Liberalism! These instances reveal the nature and spirit of the book. Measured by any canon of civilized society the book will be "found wanting." It is generally as superficial as it is narrow, as dogmatic as it is untrue to the facts, and as partisan as it is fragmentary. Better for this book if it had never been born! F. M. Powell.

Rethinking Missions: Report of Laymen's Commission of Appraisal of Foreign Missions. New York, 1932. The Macmillan Company. 350 pages. Price $2.00.

This report is now under discussion—in large measure under fire—in the religious press throughout the land and in other lands. It has been discussed in the secular press as no other book in the field of religion in this generation. It has been press-agented as no other religious book in a generation, if in any time. The promoters saw to that.

I expect to publish a review article *in extenso* in the April number dealing with the Report and its significance for Christian Missions and for Christianity. For the present my counsel

is that hasty, wholesale judgment shall not be passed on this work on mere heresay testimony. Most of the reviews, notices and attacks I have seen evidently were written without seeing the book. For this the managers of the Appraisal project are largely to blame. They sent broadcast a series of twenty-three "news releases" to religious and secular press and to strategic individuals, in which they sought to arouse thrills of interest by playing up the startling and revolutionary recommendations of the Commission and omitting the more moderate and conservative settings. That a group of men and women are seeking to bring about truly revolutionary changes in the practice of Christian Missions; that these men and women are sincerely seeking to guide the Christian world movement into channels of the highest and speediest service of humanity; that their report will provoke the profoundest study of the whole Christian movement in all lands, all this can hardly be fairly questioned.

That the acceptance and application of the recommendations would radically change the conception, interpretation and tasks of the Christian church is equally clear and frankly confessed—rather eagerly professed—by the Commission.

That any speedy reconstruction of Christianity will follow this report is not expected or to be expected. What I fear is that the more conservative denominations—my own among them—will denounce the whole thing and seek to go on along purely traditional lines of work and thus miss a compelling opportunity to make a great advance in our response to our "high calling of God in Christ Jesus".

It is quite true that this Report has in it very, very little that is new to the student of Missions, so far as facts are concerned, or so far as specific criticisms go. What is new is the thorough-going assembling of criticisms and concrete proposals for changing the aim, the motive and the methods of Christianity as a major factor in the ongoing life of humanity. There are three divisions: I A review of the principles of Christianity; II the body of the work, a review of the missionary work in all its phases, with the commission's recommendations given with

each division; III discussion of and recommendation of changes in the administration of missions, both on the mission fields and at the home base. A final summary is given in a few pages of the chief recommendations as to the entire enterprise.

This will be enough to suggest to every alert Christian that he must reckon with the Report. W. O. CARVER

"Recognition of Soviet Russia," Selected Articles. Compiled by E. C. Buehler, B. W. Maxwell, and George R. R. Pflaum. The H. W. Wilson Co., New York. 1931. 387 pages. Price $2.40.

No question of international relations before the United States just now is so freighted with potent good or evil for tomorrow as that of our attitude toward Soviet Russia. We have refused to extend governmental recognition to the regime set up in Russia by the October Revolution in 1917 on three grounds: (1) because the Soviet Government has refused to recognize and pay its debts to America; (2) because it has refused to desist from communistic propaganda that seeks the overthrow of the present system of government in the United States; and (3) because it persists in the use of forced labor in the production of wares to be sold in the world markets. That there is an intimate and organic relationship between the Soviet Government and the Communistic international one cannot seriously doubt. Mr. Foster, three times nominee of the communist party in the U. S. for the presidency, admitted it before a congressional committee appointed to investigate communistic activities in America. Official Soviet newspapers have admitted it. Stalin is dictator in both.

This book is the best single volume dealing with the specific question of recognition of Soviet Russia. It presents articles for both sides of the question written by reputable men. There are two chief arguments for extending recognition: one is that it would stimulate trade relation with Russia; and the other is that it has been the traditional policy of our government to

recognize de facto governments in other countries, without attempting to pass judgment upon the moral justification of the establishment of such governments. The first is economic, while the second is traditional. The arguments against extending recognition, in addition to the three listed above, are: (1) the chief economic benefit to be derived from recognition would be the extension of large credits to the Soviet Government, in which event we probably would suffer the same economic loss that Germany and Britain have experienced in trade relations with Russia, whereas at present our trade relations with Moskow are on a cash basis, and so fairly satisfactory; (2) We have never before been called upon to recognize a government established upon the boldly proclaimed determination to destroy religion in all the world, and to overthrow every government in the world that is not in complete sympathy with it. The article here presented give a fair discussion of both sides.

After completing right recently a fairly thorough study of the whole problem of Communism as it is demonstrated in Russia, involving a study of some twenty-five books and numerous articles, I am ready to say that this is the best book available on the phase of the problem suggested in the title. It would be well to read with it Levine's "Red Smoke" which is a study of the economic situation in Russia, based almost entirely upon the official statement of the Five Year Plan.

H. W. Tribble.

Church and Gnosis. By F. C. Burkett. The Cambridge University Press. 1932. 154 pages. Price $2.00. (The Macmillan Co., New York.)

This is an interesting new estimation of the gnostics and gnosticism. The author has his sources well in hand and has evidently pondered long over them. He believes that all gnosis is Christian, however heretical it may be. He places a higher estimate upon gnostic "philosophy" than most of us would admit but one finds no "clash" in the study provided one accepts

Dr. Burkett's starting point. Some of his interpretations are ingenious, even if unacceptable—especially his "exegesis" of the Prologue of John's gospel.

He does, one believes, his best work when he sticks to history, as evidenced by his dealing with the Mandeans. One delights in the new information thrown in, often in a sentence upon the old, familiar gnostics. The book is far from popular reading, in fact one feels that the manner of presentation could have been greatly improved. As these pages were given originally as lectures, one wonders at the "heaviness".

To the real student of Church History who is fairly familiar with the gnostics, this book will be a great "find", but to the uninitiated—which means the average student, one fears that it will confuse almost as much as it enlightens.

F. M. Powell.

Harvard Theological Studies. XVI. The two treatises of Servetus on the Trinity. On the errors of the Trinity, seven books, A. D. MDXXXI. Dialogues on the Trinity, two books, On the Righteousness of Christ's Kingdom, four chapters, A. D. MDXXXII. By Michael Serveto, alias, Reves, a Spaniard of Aragon. Now first translated into English by Earl Morse Wilbur, D.D. Issued as an extra number of the Harvard Theological Review. Harvard University Press, 1932. 264 pages. Paper bound.

This is the most interesting and instructive 264 pages of history one has found in a long time. Almost everything has been said about Servetus, and hitherto, most students of Church History have been dependent upon "Copies" of Servetus' works. Here we have not only the originals, but judicious comparisons, translated, referenced, annotated and made thoroughly available.

After an Introduction, giving a detailed explanation of the plan of the study and of the sources, ten pages are devoted to the "Life of Servetus". All this based on a first hand study

of what Servetus himself has said. Then comes eight pages of Bibliography, followed by the heart of the "study," the translations of Servetus' writings.

One gets a complete survey of the stirring times, a new insight into all the beliefs of that day, can and must form a new estimate of this earnest young man, and withal a fresh presentation of a most significant epoch in History. This is a rich study, the result of long research and toil, and best of all is so presented as to be delightful reading for scholar and student.

F. M. Powell.

An Introduction to Egyptian Religion. An Account of Religion in Egypt During the Eighteenth Dynasty. By Alan W. Shorter, M.A., Assistant Keeper in the Department of Egyptian and Assyrian Antiquities, British Museum. New York, 1932. The Macmillan Company, London, Kegan Paul, French Frubror and Co. 139 pages. Price not stated, probably $1.50.

If asked to name a small book that would clearly introduce one to religion in Egypt in this period I would at once suggest this. It is scholarly but in very plain language and illustrated extensively. The bibliographies and document citations will guide the student in wide research. W. O. Carver.

Greek Byways. By T. R. Glover. 1932. The Macmillan Company, New York City. 319 pages. Price $2.50.

Here is a charming book for any one with a taste for the life of ancient Greece by one perfectly competent to tell it and in love with it. The book is dedicated to Professor F. J. Foakes-Jackson, now of Union Theological Seminary of New York, but once of Cambridge University. "So I send you my Byways, to be sure of one reader who is not a candidate for a Tripos and who will realize that they were written for people bred like you and me on the Classics, and fond of them, and in no great

hurry to do something else. What a world the others miss!'' These words by Dr. Glover give the flavor of the book which is rich and racy in odds and ends of Greek lore about the Greek on the Sea, Diet in History, The Wandering Greek, The Boy and the Theorist, The Manners of a Gentleman, Strabo the Greek in the World of Caesar, The Daemon Environment, The Study of Ancient History, etc. Dr. Glover has a charm all his own and gives a touch of life to apparently insignificant details. This is a book to mull over by the winter fire with keen relish and delight.

A. T. Robertson.

A Manual of Church History. Vol. II. Revised and Enlarged by Albert Henry Newman. The Judson Press, 1932. 794 pages. Price $2.00.

This thirtieth anniversary of the original issue comes at a remarkably useful time, when so many changes in history in general and Church History in particular, need revision by a master hand such as the authors. Dr. Newman has long had the world of History students in his debt and his revision of the manual of Church History, (Vol. I, revised, is soon to appear) long the classic among theological students, is a fitting climax to a long life of incessant toil, scholarly research, sympathetic interpretation, passion for truth and happy presentation of the *facts* of Church History. There is little change—there needed to be but little—in the body of this volume. Just a correction or an added fact here and there, mainly, there is a gathering up where the first edition left off, and, within limits, bringing it up through 1931. Thus a formal Classic is *kept* classic. A fuller treatment will be given when Vol. I appears.

F. M. Powell.

V. MISCELLANEOUS.

The Excellent Becomes the Permanent. By Jane Addams. Published by Macmillan. 162 pages. Price $1.75.

This is a collection of memorial addresses by Miss Addams, which not only express the appreciation of this noble woman for the noble qualities of various friends of Hull House, but at the same time express something of her view of the future life. There are fine stories of lives dedicated to the welfare of the under privileged. Among the subjects of the addresses are mothers, an artist, a judge, a churchman and a reformer. In a final chapter Miss Addams recounts her own childhood reactions to death, which were revived during a visit to Egypt years later.

J. B. WEATHERSPOON.

The Lesson Round Table. Edited by R. D. Dodge. Cokesbury Press, Nashville, Tenn. 1932. 381 pages. Price $1.25.

The special value of this commentary on the International Uniform Lessons is that each treatment comes from a separate writer, supposed to be an authority in some particular field, and especially fitted to expound the lesson under consideration. The variety thus achieved is refreshing, and the teacher is thereby enabled to get many viewpoints which would not be possible in the use of a commentary prepared by a single writer. On the other hand, obviously, there cannot be much unity in the development of the lessons, since each man wrote independently of every other, the only bond of unity being the successive titles of the lessons. Such lesson helps fit admirably into the plan of the teacher-lecturer, who conceives of his function primarily as that of a transmitter of ideas. Here are fifty-two first rate sermons on the Sunday School topics, and would perhaps be

more valuable in the hands of the pastor than of the average Sunday-school teacher. For teachers who want "something interesting" these discussions will answer admirably.

G. S. DOBBINS.

The Minister's Annual for 1933. By Joseph M. Ramsey, Editor. Published by Revell. Price $2.50.

This manual follows the plan of the four volumes issued previously. It contains material, much of it furnished by leading American preachers, for morning and evening sermons, prayer-meeting talks, etc., for every week in the year. It has also an abundance of illustrations, sermon outlines, prayers and miscellaneous seed thoughts. Such helps may be very valuable if properly used, but one always feels the impulse to warn the users against too exclusive a use of "one book" libraries. If this book tends to become a substitute for independent and intensive study with any man let him put it aside as he would an enslaving drug. Also, sermons must grow out of the needs of the congregation to which a man preaches, and he must make his own plans and schedules in the full light of those needs. Used properly this store house of rich material is well worth having.

J. B. WEATHERSPOON.

The Voice Within Us. By Stuart Nye Hutchison. Fleming H. Revell Company, New York. Price $1.50.

Alert pastors are continually looking for materials for use in children's services. Superintendents of departments eagerly seize on stories and illustrations helpful in their worship programs. Dr. Hutchison has brought together an unusually good collection of such material. In this volume he has provided fifty-two story-talks to children, some based on the Boy Scouts' work, some dealing with the writers of the New Testament, and

some gathering about special days in the church year. There is not much originality in the talks, but they are built along solid lines, and display considerable insight into the needs and capacities of modern children. The book will form an excellent addition to the library of any preacher who wants to enrich his preaching for children, and would prove a treasure house of good things for the superintendent of a Junior department in the church school.

G. S. DOBBINS.

The Youngest of the Family. By Joseph Garland, M.D. Harvard University Press, Cambridge, Mass. 188 pages. Price $2.00.

This new book by a specialist in child care has been received by physicians and nurses with enthusiastic acclaim. It is well written, scientific, exceedingly practical and gives a great deal of useful information in dealing with babies. The young mother will find it thoroughly reliable, handy and usable.

KYLE M. YATES.

The Truth of Christianity. Being an Examination of the More Important Arguments For and Against Believing in that Religion. By Lt.-Col. W. H. Turton, D.S.O., Late Royal Engineers. Eleventh Edition, carefully revised throughout London. 1931. Wells Gardner, Darton and Co. VIII+499 pages.

That a work of Christian Evidences and Apologetics should live for over thirty years and find so many editions called for is a very rare thing. This eleventh edition sets off with the fifty-fifth thousand copies. A number of new topics are introduced and their handling is made easy of investigation by the use of *italics* in the Index.

The old arguments of the days of Christian Evidences are not scorned here, as is customary to-day, nor is the new knowledge ignored, or the new approaches unused. The plan of the

book—for those who do not know—is that of previous modern centuries: to support in as many chapters twenty-five propositions, designed to maintain, I that Natural Religion is rational; II "that the Jewish Religion is probably true"; III that the Christian Religion is not only "credible" but "extremely probable".

That the author does not fully recognize the nature and weight of objections, in the modern way of thinking, to the "supernatural", as e.g. in the matter of the Resurrection and other miracles, is not to be overlooked. Still, the majority of men still think, when they think at all, in terms of logical analysis and synthesis; and to all such Col. Turton's way of reasoning will be the most convincing and satisfying procedure. The work is still highly useful. W. O. CARVER.

The Tree of Life: An Anthology. Made by Vivian de Sola Pinto and George Neill Wright. New York. 1929. Oxford University Press.

Under the six headings, "God and the World"; "The Garden of God"; "The Sacred Fountain"; "The Son of Man": "Heaven and Hell"; "Life Everlasting", the compilers have brought together more than five hundred quotations, chiefly but not exclusively, poetical; drawn from wide sources all of which are indicated in numbered notes in the back of the book; successfully designed to be useful at the present time "to illustrate the essential unity of religious, philosophic and poetic thought as expressed in ancient and modern literature." Thus to save us from losing the spiritual values in a too scientific age. It is well done and a useful volume. W. O. CARVER.